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THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science, Literature, Civilization, History and Religions of China and adjacent Countries:—With a Special Department for Notes, Queries and Replies.

DECEMBER, 1870.

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FOOCHOW:

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WEEK OF PRAYER FOR JANUARY 1871.

We have been reminded of the approaching Week of Prayer and of the importance of reproducing for general information the subjects that have been adopted and recommended by the EVANGELICAL ALLIANCE. We regret to say that these subjects have not been received and, if the circulation of a suitable programme is delayed till the January number of the RECORDER, it will reach some if not all of the ports in China too late for use. Besides, it is not certain that the subjects will be received in time even for that number of this Journal.

With considerable hesitation the Editor of the RECORDER, reproduces a Schedule used at Foochow several years ago which he suggests may be used in the ports of China *should the subjects adopted by the Evangelical Alliance not arrive in time, and if no more suitable programme be at hand.*

PROPOSED PROGRAMME FOR THE WEEK OF PRAYER COMMENCING WITH THE 1ST SABBATH IN JANUARY 1871.

SUNDAY.—*Subject.* The Dispensation of the Spirit.

MONDAY.—*Subject.* Humble Confession of our Manifold Sins: As Individuals, Families, Churches, and Nations. Prayer for the Lord's blessing on the Services of of the week.

TUESDAY.—*Subject.* The conversion of the Ungodly: especially those of our own Families and Congregations—Larger success to all the means employed for the Evangelization of different Classes of the Population, and for checking every form of vice and immorality.

WEDNESDAY.—*Subject.* Increased Spirituality and Holiness in the Children of God: leading to their closer union and sympathy with each other, and their more marked separation from the world—a richer baptism of the Holy Spirit on all Ministers and their fellow-labourers in Christian lands, to quicken their love and zeal, and make them "wise to win souls"—a blessing upon all seminaries of sound learning and religious education—a large increase of devotedness, self-denial and liberality on the part of the people at large.

THURSDAY.—*Subject.* The Conversion of the Jews—the more extensive and successful Preaching of the Gospel among the Heathen—the revival of pure Christianity among the Ancient Churches of the East—the overthrow of every form of anti-Christian error—the comforting and liberation of them who are in bonds for the Gospel's sake—the prevalence of Peace among Nations—a blessing upo the souls of all Brethren and Sisters engaged in Missionary labor among Heathe and other unevangelized populations.

FRIDAY.—*Subject.* The Word of God: The universal recognition of its Divi inspiration and authority—the power of the Holy Spirit to accompany its circulatio and perusal.—The Lord's Day: The acknowledgment of its sanctity and oblig tion—a blessing upon all efforts for promoting its better observance.

SATURDAY.—*Subject.* Thanksgiving for our numerous Temporal Blessings and Spiritual privileges—prayer for Kings and all in authority—for all who are suffering from war, or scarcity, or any other affliction—for all sorts and Conditions of Men.

SUNDAY.—*Subject.* The Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

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VOL. 3. FOOCHOW, DECEMBER, 1870. No. 7.

Mr. TURNER'S VIEWS ON "THE MISSIONARY PROBLEM" EXAMINED.

As Mr. Turner's views on "the Missionary Problem" are being brought somewhat more widely before the public by the recent notice of them in "Notes and Queries," it is high time that the statements contained in his pamphlet should be thoroughly examined, to see what ground there is for the charges contained in it. And in order to do this the more conveniently we shall follow the line of argument adopted by him. Mr. T. begins by relating one particular phase of his experience when on his last visit to England. From what he encountered there he has come away with the conviction that "the ministers and people did not want to know the truth about missions." Our belief is that he came away with a thoroughly wrong conviction. And it would be interesting here to know the extent to which his experience extended whilst at home. Was it sufficiently wide to justify the sweeping assertion here made? The congregational body with which Mr. T. is connected numbers over 2,000 churches. Now supposing that he visited, on an average, one church a day throughout the year he was at home, there would still have been such an extent of untrodden ground, that a careful man would have been chary of making such wide statements about the ministers and people of his church as has been done in this case. Mr. T. is acute enough to understand that a man's impressions are not always an accurate test of the actual facts of the case. A variety of causes may come in to operate upon the mind by which the most erroneous impressions are produced. This is specially the case with public speakers. Success shall paint a subject in the most brilliant possible colours—while failure shall drape it in gloom and sombreness. Now there are many missionaries who, though well educated and sensible men, are not endowed with the natural eloquence that wins and captivates the sympathy of an audience. Should such men find that but little enthusiasm was enkindled by any of their addresses, they must lay the blame rather upon themselves than the audience. We have been present at a missionary meeting, where for three quarters of an hour the audience literally dozed under the heavy, soporific doses that were dealt out. For the next half-hour the meeting was held completely spell bound, and every eye was riveted upon the next speaker, who had the art of touching the sympathies of every one present in his subject. It would have been interesting to have compared the impressions of these two men after they had retired, each to his separate home. The fact is, let a missionary have the necessary speaking faculty, and let his theme be what he choose—let it be failure or success—let him have to speak of years of weary, apparently fruitless labour, or let him have to tell of the sheaves he has gathered in—and he will find that in both alike he has elicited the hearty sympathy of all who have listened to him. The Christian public naturally like to hear of success. The conversion of the heathen is the great object for which they unite to contribute on so mighty a scale, but that they will endure but one phase of the missionary work to be brought before them is by no means the case. Success is expected, not as Mr. T. says, because so many guineas have been given and so many conversions are looked for as the natural result. Such an imputation is a gross libel upon the intelligence and faith of the great mass of the contributers to missions. The majority of those who give their attention to this subject have such an overwhelming faith in the power of Christianity that they confidently believe the gospel has but to be presented to the heathen when it will at once be accepted by them.

The next point that Mr. T. takes up is the question of the measure of success or failure that has thus far attended the efforts of the missionaries in China. And it would seem that the uppermost thought in his mind has been that of failure. It has indeed given a tinge to his discussion of the question, and it is the prevailing idea that one carries away after a perusal of the pamphlet. He indeed allows that, after twenty five years missionary work, nearly six thousand Chinese have been gathered into the church, but he still seems to feel that, considering the men and the materials that have been expended during that time, these but serve to show that, if failure may not be the proper term in reference to them, success at least is not the word that should characterize the results. Now granting that there was nothing else to point to than these six thousand, they would be sufficient, to our mind, to prove that missionary efforts so far have been a signal success. For we must remember the circumstances under which these results have been achieved. The missionary in his presentation of the gospel

labours under one very great disadvantage, viz. that he is a foreigner. Perhaps no other nation under the sun is so thoroughly anti-foreign as the Chinese. The feeling is deeply rooted—it is universal—it has been ingrained into them by centuries of isolation—it breaks out on every possible occasion, and it causes them to look with disdain, or at least with suspicion upon every thing connected with them. Again the Chinese are intensely conservative. Their life to-day hangs suspended as it were, upon the ages that have passed away. The nation's look is turned backward, and who may break, in a moment, the spell that binds three hundred millions with the past? Now the missionary has to work in the face of these difficulties. He comes with doctrines that are in direct antagonism to those held by the nation. He comes to dethrone the ancient sages that have been worshipped as gods for ages. He comes to break in upon habits and customs and superstitions which though rotten at the core are covered with the venerable hoar of antiquity. He is to dissipate many fondly clung to ideas, to work a social revolution in the nation's life, and causing it to cast loose the traditions of the past to start on a new career of progress. Shall these six thousand then be considered few, when we remember the conditions under which they have been gained? In numberless instances their having embraced Christianity has involved them in social difficulties of no light and trivial character. They have had to suffer presecution—in some cases the loss of all their goods. They are looked upon as a second edition of the foreigner, and we may be assured that should circumstances arise by which the foreigners would be compelled to leave this country, but small mercy would be shown to any of them. The Chinese who join the missionaries are aware of this, and yet so many have dared to brave not only these, but also a host of minor evils that in a thousand different ways arise out of their profession of Christianity.

But these six thousand converts by no means represent all that may be counted in the actual gains of missionary work. And in going further in our enquiries we shall certainly not be leaving the region of the known to theorize upon something unknown. The results indeed cannot be mapped out so accurately, but still they do not lie beyond the limits of calculation. Christianity before it can be accepted, or in fact, make any impression must to some extent be understood. Its aims and its teachings must in some measure be appreciated before anything like a consideration of it can be given it. The missionaries in coming to any new region have not only to contend against the above mentioned difficulties, but they have also to encounter a world of misrepresentation. There are no newspapers as at home, that can take up their doctrines, and giving a fair discussion of them let the people know exactly what these foreigners have come to teach. The most outrageous stories, and the most incredible theories are spread from mouth to mouth, and firmly believed in. The first years therefore have in a great measure been spent in the simple effort to get a hearing, to disabuse the people of widespread ideas, and to let them see that the stories they have looked upon as true are the very opposite of the truth. Shall the years thus spent go for nothing, or not be counted in the actual gain of missions? This process has been an essential preliminary step to the gaining of converts in any considerable numbers.

In any of the stations where large numbers have been received, the result generally has been because the monstrous stories about Christianity, are gradually disappearing before the wider dissemination of the truth. The present number of converts therefore tell of many a year of apparently fruitless toil, they speak of many an hour of weary contending with ill informed adversaries, and they declare that the horrid stories that have been so long in circulation are at least beginning to be modified before the silent spread of the doctrines of the Bible.

Mr. Swanson has very opportunely come in with his two papers on the work done in Amoy during the last ten years. Mr. T. appeals to Amoy in evidence of some of his statements, but Mr. S. most certainly flatly contradicts any idea of failure in the work there. Thirteen hundred converts, with thrice as many adherents, not too the needy persons that have come at the clink of the dollars as Mr. T, insinuates, but who in one year contributed the munificent sum of $1700, are far from being signs of failure in the work in that place.

But whatever hesitation he may have to apply the term failure to the work actually accomplished, he has none whatever when he speaks of the vast number who have heard the gospel, but who have not as yet believed in it. Here at last he breathes freely, and the dread word that has been hanging on his lips so long can now be uttered, without as he believes any fear of contradiction. If it were not known that the writer of these views was a missionary, his mode of reasoning would *primâ facie* suggest the idea that he was practically unacquainted with the actual facts of missionary work. He says millions hear and only thousands believe. Now is not Mr. T. aware that of the thousands that crowd the chapels in any given period of time, the great mass have not the remotest idea of what the foreigner is saying? His words they understand, but the drift of his message enters into the mind of but an exceedingly small minority. Has he not discovered yet among the members, say of his own church, how after years of teaching and training they are able to grasp, but the very simplest elements of the gospel? The thousands who hear the missionaries have, as a rule, but the dimmest possible conception of what they are aiming at. The truths, they are preaching are too big to be grasped except after long and earnest teaching. Now belief requires knowledge, and we cannot pronounce failure where that is

wanting. But granting that every individual who hears the gospel preached understands it at once, it by no means follows that belief would be the result. The Bible nowhere declares that knowledge and belief are necessarily associated the one with the other. Men have moral powers given them, but they have also wills given them, by which they can accept or refuse as they please. A man has the power of rejecting the gospel, though he may have the most intimate acquaintance with it. But would any one therefore say that the gospel plan of salvation is a failure. God for example has made provision for the physical wants of all his creatures. Now supposing a man were to starve himself to death, whilst abundance of food were pressed upon him, should we attribute the man's death to the failure of God's plans, or to his obstinacy in refusing to conform to the arrangements made for his good? On this point Mr. T. has not written fairly. He would give the people at home the idea (by inference of course) that the millions, who have heard the missionaries, understand their message and yet they reject it. Almost ninety nine out of a hundred go away with no better idea than that the preacher's main intention was to impress upon them the propriety of living correct lives—an idea with which they are prefectly familiar long before they ever heard him speak.

Mr. T. next proceeds to propound a panacea for all these supposed failures in the shape of a confession of his faith. He is indeed not quite so full and precise as one would naturally expect, from a man who is voluntarily revealing his religious belief to the world. His ideas of the atonement are provokingly withheld from us. He refers indeed to one theory of the atonement which he says seems unable to hold its ground at home. As there happen to be several theories just now prevalent there, it is impossible to say to which particular one he refers. It is tantalizing to get to the very threshold, and yet not be allowed to have a glimpse within. It is to be hoped that in any further revelation of his spiritual self, he will speak out more definitely on this point. There is one subject however on which he has entered with greater minuteness, and that is what he is pleased to term Calvinistic theology. Now Mr. T.'s early experience of Calvinism must have been a singularly unfortunate one, for he does not yet seem to understand what that term means. It is simply on this supposition that he can be relieved from the charge of disingenuousness in his statement of it. "The Chinese," says our author, "believe that human nature is originally good. Calvinism, as expressed by Whitfield, holds that unregenerate man is half beast half devil. I hold with the Chinese as against Edwards and Whitfield. But whatever be the case with Calvinism, there is no real antagonism between Chinese and Christian doctrines here. The human nature of the Chinese philosophers is *ideal* human nature—i. e. human nature in its original divine intention," Now is there not a slight confusion of thought here, not to say sophistry? It is implied that the Chinese views of human nature are more scriptural than those of Calvinism. Does Mr. T. really mean to say that Calvinism does not hold, in the strongest possible form, that man in his *ideal*, man as he came fresh from the hands of his Creator was *good*, perfectly good? Does he really wish us to believe that the Chinese of the present day believe simply that human nature in its *ideal* was good, but that as we have it now it is corrupt and depraved? Did Seun-tze, for example declare that man's nature in its ideal, or as he saw it, was out of joint? The way in which he refers to the opinions of Mencius shows that he at least did not believe that that philosopher was treating of *ideal* human nature. He says that Mencius says that "the human nature of the men of the present day is good." Whatever may have been the meaning of Confucius and Mencius in regard to the human nature they discussed, there is no doubt but that the present reading of their views, as well as the universal opinion of the learned throughout the Empire is, that man *at his birth*, not in his ideal—is good. This doctrine is the root of the power of self rectification which the Confucianists believe every man possesses, and yet it is gravely written and printed that on this subject "there is no real antagonism between Chinese and Christian doctrine." Such statements can do no harm whatever in China, where men can refer to the originals and decide for themselves. In England however the case is very different. There Mr. T.'s readers have to rely simply on his word, and the results are likely to be anything but satisfactory.

As a compensation, however, for any possible defect of theology, our auther has a brilliant theory to propound that is to work perfect wonders in the conversion of the Chinese, —and that is what he calls "the historical argument." It is not absolutely new as exhibited by him here, for we have a dim idea that the grand thought had been broached earlier in the pages of the RECORDER. It is viewed by him as of vast importance. In fact, it is a kind of Armstrong that is to level all the fortresses that have frowned so long on Christianity. He has not absolute faith in it indeed, for he says, "if you succeed in convincing him here, you may not even them succeed in making him a Christian" but alas for the future of China if it does fail for he adds, "if you fail here, you ought not to make him one." If the matter were not apparently a very serious one with Mr. T. one would be inclined to smile at the exaggerated importance that he attaches to this argument. We should like to see him seated with some old woman—of either sex—prepared to convert her into a Christian by this famous argument. Of course he would proceed to give a full and faithful discussion of it. He would commence by summing up the various arguments to prove that the founder of Christianity is no merely mythical personage.—He would point to the testimony that his followers have left on record of his supernatural powers. He would enter

into minute details of the evidence to be obtained from the times of the first century. He would give learned quotations from heathen contemporary writers. He would show how coins had been discovered, whose inscriptions gave their silent testimony in the same direction; and by the way he would rapidly but faithfully touch on the various theories which depraved men have started in order to upset the general faith in the divine origin of Christianity. It would be but fair to give a brief analysis of M. Renan's theory of Christ and his disciples, simply as a matter of good faith, and that the old lady might have the fullest and amplest materials by which to decide on the merits of the case. Of course she may not ultimately believe, as she may very probably question whether Mr. T. may not have been onesided and partial in his statement of the argument. And yet would not every "advanced thinker" applaud her independence were she really to do so? It is sad to contemplate this result, but at least the one great chance has been given her, and if she reject it the consequences be on her own head. We should like to ask Mr. T. what percentage of the Christians in China know anything whatever of the historical argument—or moreover care, for knowing it? What proportion of the Christian people in England and America have been converted by its overwhelming logic? He must know that the vast majority of them have but the slightest possible acquaintance with it, and much more is it the case in China, where with the great mass it would be a matter of mere impossibility to get them in any measure to comprehend it. Christianity will still continue to be accepted, even as it has been in the ages that have passed away, on other grounds than those derived from any amount of external evidence. We don't mean to decry the historical argument, or to underrate its importance, as one of the bulwarks of Christianity; what we do hold is that its chief function is not the conversion of souls—that its true domain is in the region of polemics.

As Mr. T. however draws towards the conclusion, his faith in his own argument begins to waver, for we find him further on declaring, "let Christianity be exemplified to the eyes of the Chinese by the nations and the individuals that bear its name . . . . . if the opium trade were abandoned; if our merchants and other residents in the East were conspicuous, not only for their courage, but for their gentle and meek spirit, their brotherly feeling toward their dependents, their earnest desire to win them to Christ, their evident preference for the treasure in heaven, over any earthly gain: if our soldiers and sailors were remarkable for their freedom from drunkeness and hatred of uncleanness; if these things were, the conversion of China could not be far off." Bravo Mr. T.! but what in the meantime becomes of the historical argument? It is after all the genuine Christian life, preached and acted, that is to be the great power in overcoming the superstitions of the people, and in leading them to a reverence for the one true God.

In conclusion, we would remark that Mr. T. shows too strong a tendency for wide and sweeping assertions. For example his statement that he returned to China with the conviction that the ministers and people did not want to hear the truth about missions is far too strong. If he had explained that it was *that fraction* of them that he came in contact with, when he was at home, one might have felt some hesitation in contradicting him. Again he speaks, if not of failure, at least of non-success in the missionary work in China generally—of want of zeal and Christian character in those who have been gained from heathenism. If he had simply detailed his experience of Hongkong, he would have been beyond the reach of criticism. Mr. Swanson's papers show that his reference to Amoy was beside the mark. We suspect that Mr. T. will long have to mourn over failure within his own sphere, so long as he holds the views he does. There is an inseparable connection between sound doctrine and success. He has had no hesitation in publishing largely his views, so that we are not left in doubt as to what he really believes. If in his search after the gospel he has landed himself somewhere in the region of a "squirrels nest" (vide RECORDER Vol. II p. 303) how can he expect that those who are taught by him shall reach any other, but the same locality? We would close with one quotation from his critic in the *Notes and Queries*, which we would urge upon him to ponder well. "But it is so slow, objects the looker on. One feels inclined to retort with St. Paul, "thou fool." All good work is slow at first, slow and painful past all belief, almost past all bearing, but the end comes with a rush. CRITIC.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ. M. D.

(Second Paper.)

I have announced at the outset of this article my intention to treat of the value of Chinese botanical works. Judging from the above remarks some may suppose, that I intend to deny all scientific value to their works. It is true, the Chinese possess very little talent for observation and zeal for truth, the principal conditions for the naturalist. The Chinese style is inaccurate and often ambiguous. In addition to this the Chinese have an inclination to the marvelous and their opinions are often very puerile. None of the Chinese treatises can be compared with the admirable works of the ancient Romans and Greeks, *Plinius*, *Dioscorides* (both in the first century) &c. Nevertheless the Chinese works on natural science are very interesting, not only for sinologues, but also for our European natu-

ralists. One of the most interesting branches of botany, of more interest than systematic botany,* which usually consists only of dry monotonous description of plants, without any account of the relation of the plants to man—is geographical botany, and the history of the cultivated plants. The celebrated botanist *Mr. Alph. De Candolle* has already, in his remarkable work, Géographie Botanique, 1855, expressed his opinion, that the Chinese botanical works could throw light on some dubious questions in this department. He closes his work in the following terms: "L'ancienneté, en Chine at au Japan, de quelquesunes des races de plantes cultivées est curieuse, de même que la séparation du peuple Chinois d'avec les peuples de l'Inde, à une époque reculée, séparation qui se prouve par des cultures différentes et par des noms de plantes usuelles, absolument différents. J'ai senti à plusieurs reprises dans mes recherches combien l'étude des encyclopédies Chinoises et Japonaises pourrait rendre plus de services à l'histoire des espéces cultivées, laquelle à son tour est importante pour l'histoire des nations." Indeed, these works conceal accounts of interest; it is however very difficult "to fish out the pearls from the mud."† The pages of Notes and Queries have been much taken up with interesting discussions on this subject, especially on the introduction of certain cultivated plants into China. The Chinese authors agree in stating, that *Cotton* was introduced about the 9th or 10th century from Central Asia and Cochin China. In the same manner it can be proved from Chinese sources that *Maize* and *Tobacco* are not indigenous in China. Cf. Notes and Queries Vol. II No. 4, 5, Vol. I No. 6.

We can, I believe, assume with certainty, that all plants mentioned in the *Materia Medica* of the Emperor *Shên-nung*, in the Chinese classics (the *Shu-king*, the *Shi-king*, the *Chou-li*, the *Chun-tsiu* and other works of great antiquity*) and in the *Rh-ya* (v. s.) are indigenous in China and have not been introduced from other countries, for only about 120 B. C. the Chinese became acquainted with the distant countries of Asia, especially Western Asia. India, even then, they knew only by name. Before that time they had intercourse only with their nearest neighbours. It can also be said, that all plants designated in Chinese writings by *one* peculiar character, are indigenous.

I may be allowed to make here a few remarks on the products of the field and the garden in China and on the antiquity of their cultivation according to Chinese works. Although much has been written in Europe on Chinese agriculture, no details are to be found on the cereals cultivated by the Chinese. The following notes are for the most part taken from the Pên-ts'ao-kang-mu, † which quotes all the ancient works above mentioned.

Ssŭ-ma-ts'ien, the Herodotus of China, in his historical work 史記 Shi-ki, written in the second century B. C, states that the Emperor Shen-nung 2700 B. C. sowed the five kinds of corn (蓻五種) ‡ Cf.

* I do not wish, however, to be suspected of denying the great importance of systematic botany, the basis of all botanical science. The great confusion, however, which occurs in botanical nomenclature is to be deplored, for some botanists create unnecessarily new genera and species, which in reality do not exist. In this way the scientific synonyms of plants become very numerous and we are often embarrassed as to which name should be quoted. Sometimes it may be more intelligible to quote a popular indigenous name, than a scientific one. In would be very desirable, if the botanists of all nations would adopt the valuable work, just now published, of Bentham and Hooker, Genera plantarum, as a botanical code.

† It seems, that the Chinese have a predilection for investigating the origin of natural objects. I need only cite the 格致鏡原 in 100 books, published in 1735. In this work the origin and history of every subject is treated of in a long series of quotations from the native literature, ancient and modern; 16 books are dedicated to the investigation of the origin of the different plants, and represents therefore a kind of Chinese geographical botany. Another work in this department is the 毛詩名物圖說. It contains an enumeration and description of all plants and animals mentioned in the Shi-king,

* The 書經 Shu-king, "Book of History" compiled by Confucius (about 500 B. C.), the 詩經 Shi-king, "Book of Odes," a collection of ballads used in ancient time, selected and arranged by Confucius. — The 春秋 Ch'un-t'siu, Spring and Autumn Annals, also written by Confucius. — The 周禮 Chou-li, "Ritual of the Chou dynasty," written about 1100 B. C. All these works have been translated into European languages. The 山海經 Shan-hai-king, "Hill and river classic" has nearly an equal antiquity.

† The abbreviation *P.* in the following denotes the Pên-ts'ao kang-mu, the letters *Ch. W.* relate to the drawings in the Chi wu ming shi t'u k'ao.

‡ It is known, that at the vernal equinox the ceremony of ploughing the soil and sowing of the 5 kinds of corn are performed by the Emperor assisted by members of the boards. According to the 大清會典 *Ta-ts'ing-hui-tien*, a description of the Chinese Government (Chap. 250 p. i.), where this ceremonial is described, the 5 corns sowed are 稻 *Tao*, (rice) 麥 *Mai* (wheat) 穀 *Ku* (Setaria italica) 黍 Shu (Panicum miliaceum) and 菽 Shu (Soja bean.) The Emperor sows the rice, the three princes and the members of the boards sow the remaining cereals. As I have been informed by the overseer of the *Sien-nung-tan* or temple of Agriculture in the Southern part of the Capital, where this ceremony is performed every year, the 5 cereals now used for this purpose are rice, wheat, Sorgho, Setaria italica, and the Soja bean.

Shi-ki Chap. I. In later times the Chinese commentators agreed that here the following corns were meant:—

1 黍 *Shu*, 2 稷 *Tsi*, 3 菽 *Shu*, 4 麥 *Mai*, 5 稻 *Tao*. The Chou-li (Ritual of the Chou v. s.) states, Book V p. 5 (see also the French translation of Biot I p. 94), that vegetable and animal food must be combined in the following manner, enumerating 6 kinds of corn. The 稌 *T'u* (the same as 稻 *Tao*), rice suits with beef, the 黍 *Shu* with mutton, the 稷 *Tsi* with pork, the 粱 *Liang* with canine flesh, the 麥 *Mai* with the dück, the 菰 *Ku* with fish.

These cereals mentioned in the most ancient works, are up to this day cultivated in China.

黍 *Shu* (P. XXIII 3, Ch. W. I.) according to Dr. Williams, (Bridgman's Chrestomathy p. 449) this character denotes Sorgho. But at Peking *Panicum miliaceum* is called Shŭ and the description of this plant in the Pên-ts'ao suits more with Panicum. When hulled it is a roundish little corn of a pale yellow colour; when boiled it becomes very glutinous. The hulled corn is called 黃米 *Huang-mi*, (yellow corn) at Peking. From the Huang-mi the 黃酒 *Huang-tsiu*, yellow whisky is distilled.

稷 *Tsi* (P. XXIII 1 Ch. W. I.) The popular name in Peking is 糜子 *Mei-tsu*.

The Shu and the Mei-tsŭ are very similar in appearance, the plants as well as the corn. The difference consists in the Mei-tsŭ when boiled giving no gluten. This difference is also stated in the Pên-ts'ao. In addition to this the corn of the Mei-tsŭ is of a dark yellow colour. Prepared by boiling it is largely used as food (飯 fan) by the lower class. The Tsi or Mei-tsŭ is also a species of Panicum, allied to P. miliaceum. As I possess no specimens of our European P. miliaceum I am not sure whether the Shu or the Tsi agrees with the European plant. Bunge in his enumeration of Peking plants quotes the P. miliaceum.

粱 *Liang* (P. XXIII 7 Ch. W. I.) The popular name of the plant in Peking is 穀子 *Ku-tsu* the hulled corn is called 小米 *Siao-mi* (little corn.) It is of a yellow colour and much smaller than Shu-tsŭ and Mei-tsŭ. This cereal is the *Setaria italica*. In Northern China, where the rice is dear it is largely cultivated and forms the principal food of the lower classes. The Pên-ts'ao explains, that this corn came first from 梁州 *Liang-chou* (an ancient country comprising a part of Shen-si and Ssŭ-chuan), hence the name. Other authors state, that the name is derived from the character 良 *Liang*, of like sound and meaning excellent. Therefore the Rh-ya writes 稂 *Liang*.

麥 *Mai*. Regarding the mai the Pên-t'sao relates after the ancient dictionary 說文 *Shuo-wên* (published A. D. 100), that this corn is an excellent present, which came from heaven, therefore the character mai includes the character 來 *Lai*, (to come.) The Shuo-wên states, that there are two kinds of mai, the 䅟 *Lai* and the 麰 *Mou*, which characters often occur in the Chinese ancient books. The first denotes, as the Chinese authors explain, the 小麥 *Siao-mai*, or *Wheat* (P. XXII 17. Ch. W. I.), the second 大麥 *Ta-mai* or *Barley* (P. XXII 23. Ch. W. I.) Decandolle (l. c. p. 935) is therefore not right in assuming, that barley was not known by the ancient Chinese. The Pên-t'sao states further, that the Sanscrit name of wheat is 迦師錯 *Kia-shi-tsu*. Wheat and Barley are much cultivated in the neighbourhood of Peking. The common Chinese bread is made from wheaten meal, 白麵 Pai-mien.

稻 *Tao* is a general name for rice. The hulled corn is called 米 *Mi*, (P. XXII 29 Ch. W. I.) The Pên-ts'ao distinguishes the 糯 *No* or *glutinous rice*, which when boiled becomes glutinous and the 粳 *King*, (P. XXII 34) which yields no gluten, the 水稻 *Shui-tao* or *water rice*, and the 旱稻 *Han-tao* or *dry rice*, which does not require irrigation. In the neighbourhood of Peking, there is very little rice cultivated (on the banks of the river Hun); most of it comes from the southern provinces. The best rice in Peking is considered the 粳米 *King-mi*. It is very white.

The 白米 *Pai-mi* or common rice is an inferior sort. The glutinous rice* is called 江米 *Hiang-mi* in Peking, as it comes chiefly from Kiang-su.

What cultivated plant is meant by 菰 *Ku* I am not able to state. In the Pên-ts'ao it is called 菰米 *Ku-mi* (XXIII 15) and judging from the description therein it is a kind of corn cultivated in water. The Chi-wu-ming &c. takes no notice of this cereal.

菽 *Shu.* This name occurs in the Shi-king and in the Ch'un-ts'iu (v. s.) and was related in ancient times probably to the *Soja-bean*† (Soja Glycine) hispida. The Kuang-ya (4th century) says that the Shu and the 大豆 *Ta-tou* (great bean) are the same. The Pên-ts'ao (XXIV 1 and 8) states, that there are several kinds of Ta-tou, a black, a white and a yellow (so named after the colour of the seeds) and that from these beans 醬 *Tsiang* (Soja), 豆腐 *Tou-fu* (Bean-curd) and 豆油 *Tou-yu* (Bean-oil) are made. The drawing for *Ta-tou* in the Ch. W. I. represents the Soja hispida‡

All these plants, mentioned, are doubtless indigenous in China and cultivated there from remote times, according to the Chinese authors.

The 薏苡 *Yi-yi*, (P. XXIII 17 Ch. W. I.) *Coix Lacryma*, Fobstears, is also a native of China for it is mentioned in the Shên-nung pen-ts'ao.

There is a plant called 稗 *Pai*, mentioned in Chinese books (P. XXIII 13 Ch. W. I.) and cultivated near Peking. It seems also long ago to have been cultivated, for the character pai occurs in the Shuo-wen (v. s.) This is the *Echinochloe Crus galli* of the botanists.

It cannot be decided from the Chinese authors, whether the Guinea corn *Sorghum vulgare*, now so extensively cultivated in Northern China as in Southern Europe, Africa, Western Asia and India, is indigenous to China. It is not mentioned in the Chinese classics.* The most ancient work, quoted by Li-shi-chên about the Sorgho is the 廣雅 Kuang-ya, written at the time of the Wei 386-558. The Chinese names for Sorgho are 蜀黍 *Shu-shu* (the first character denotes the province Ssù-ch'uan) 蘆粟 *Lu-su* (reed millet) 木稷 *Mu-tsi* (tree millet) (Kuang-ya), 高粱 *Kao-liang* (high millet.) The latter is the common name at Peking (P. XXIII 6. Ch. W. I.) In Peking where it grows plentifully it is employed chiefly for feeding horses and for distilling whisky, called 燒酒 *Shao-tsiu.*

Regarding the *Buckwheat* (Fagopyrum esculentum) 蕎麥 *K'iao-mai*, (P. XXII 26. Ch. W. I.) which is cultivated in Northern

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* As Mr. Billequin, an able Chemist in Peking, communicated kindly to me, the glutinous properties of this kind of rice are owing to the great quantity of Dextrine or Starch gummi contained in it. The common rice contains only 1 per cent Dextrine. (Cf. Payen, Substances alimentaires p. 265.)

† In the work of Loiseleur, "considération sur les céréales I p. 29, there is a translation from ancient Chinese works by M. Stan. Julien in which the character shu (one of the 5 cereals sowed by Emperor Shên-nung) is translated by "Fève" (Faba sativa, common Bean). With reason Decandolle, who refers to this translation (l. c. p. 956) is astonished that the common bean should be a native of China. As I will state below the common bean was introduced into China from Western Asia.

‡ At Peking two kinds of the Ta-tou are cultivated the 黃大豆 *Huang-ta-tou* (great yellow bean) and the 黑大豆 *Hei-ta-tou* (black great bean). The name great bean refers not to the seeds but to the whole plant, the Soja bean being an erect herb 3 to 4 feet high. The *Huang-ta-tou*, called also 毛豆 *Mao-tou* (hairy bean) is the true *Soja bean*, an erect hairy plant with trifoliate leaves, little axillare flowers, pendulous pods and white yellowish seeds of the size of a great pea, but a little oblong. This is the "Phaseolus japonicus erectus, siliquis Lupini, fructu Pisi majoris candito" described in Kaempfer Amoen. exot., the Dolichos Soja of Thunberg.

The *Hei-ta-tou*, which resembles much the Soja bean, is also covered with red hairs the seeds are of the same size as the Huang-tou but black. I think it is a variety of the Soja bean. Both the yellow and the black bean are used for the same purpose at Peking for making Soja, and Bean-curd. *Bean-curd* is one of the most important articles of food in China. It is preparated by macerating the above mentioned beans in water and milling them together with the water. The liquid pap is filtred. To this fluid is added gypsum in order to coagulate the Casein and also Chlormagnesium. The coagulated Casein or Bean-curd is a jelly-like appearance.

It is known, that Manchuria produces a large quantity of Beans (generally in the Reports on trade called Peas) from which by pressure *Bean-oil* or *Pea-oil* is made. Bean-oil is largely used in China for cooking and for lighting lamps. The *Bean-cakes* are exported to Swatow for purposes of manure in the Sugar plantations. New-chuang (in Manchuria) exports chiefly Bean-oil and Bean-cakes. I have not seen the Bean used in New-chuang for this purpose, but from the description of others it must be the Soja bean. Mr. Payen (l. c. 341) has examined leguminous fruits from China, which he calls *pois oléagineux* de la Chine and states, that they contain 13 per cent. oil, whilst our common leguminous seeds contain only 2 to 3 per cent. oil.

* Lacharme and Mohl in their translation of the Shi-king 1830 (the only one existing up to the present time) state that the *Kao-leang* or guinea corn is mentioned in the Shi-king (p. 51, 269, and 93). But in the Chinese text there is only the character *Liang* (v. s.) Setaria. The fancy of the translators has added the character *Kao.*

China, it is not certain, whether it is indigenous to China or introduced from Central Asia. The author, who first mentions buckwheat in China wrote during the Sung dynasty 960-1280. *

The character 麻 *Ma*, which now-a-days relates to all kinds of textile plants seems originally to have been used to designate the *common Hemp* (Cannabis sativa). As I have stated above, the Rh-ya notes a female ma, which furnishes only seeds and a male. This can only denote the Cannabis sativa, with the male and female flowers on distinct plants. The ma is mentioned in the Shu-king. The Pên-ts'ao calls it 大麻 *Ta-ma* (great Hemp) P. XXII ii. Ch. W. I., and observes that the seeds of the ma are innoxious, whilst the leaves are poisonous. This agrees also with the Hemp.

Another textile plant mentioned in the Chou-li (Book XVI. translation of Biot I p. 379) and in the Shên-nung pen ts'ah, is the 葛 *Kô* (P. XVIII 42). It is according to the drawing in the Ch. W. XXII a twining Leguminosa; according to Hoffman and Schultes (Noms ind. d. plantesd. Fapon et. d. l. Chine) *Pachyrrhifus Thunbergianus.*

In the same manner as the ancient Chinese enumerate 5 cardinal cereals, they distinguish also 5 garden fruits, 五果 *Wu-kuo.* These fruits are, according to the Pên-ts'ao: 李 *li*, 杏 *sing*, 桃 *t'ao*, 栗 *li*, 棗 *tsao*, and as the Rh-ya, the Chou-li, Shi-king and other works of great antiquity mention them, there can no be doubt, that they are indigenous. * The Sing, however, is not mentioned in the Chinese classics.

李 *Li* denotes plum. The Chinese have yet another term for plum. This is 梅 *Mei*, also an ancient name, which occurs often in the classics. This character comprises several kinds of edible plums and also very handsome ornamental flowers of the genus Prunus, with uneatable fruits. The 榆葉梅 *Yü-ye-mei* (plum with Elm leaves) is the *Plunus trichocarpa.* Its pink flowers appear early in February. Another beautiful ornamental shrub is the 紅梅 *Hung-mei*, also a Prunus species with precocious flowers.—But the savoury fruit called 楊梅 *Yung-mei* is furnished by *Myrica sapida.*

杏 *Sing*, as is well known, is the Apricot (Prunus armeniaca). This character can not be found as the name of a fruit either in the Shu-king or in the Shi-king, Chou-li &c. But the Shan-hai king states, that at the 鼇 hills many Sing trees grow. In addition to this the name of the Apricot is represented by a peculiar character, which may prove, that it is indigenous in China. Our botanists assume, that the native country of the Apricot is the Caucasus and Western Asia.

桃 *T'ao* is the Peach, *Amygdalus persica.* Decandolle (l. c. 889) believes that China is the native country of the Peach. He may be right.

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* All the above mentioned cereals are cultivated in the plain of Peking. The Chinese records state, that at the time of the Yüan (Mongol) dynasty 1280-1368, the plain of Peking was hardly cultivated, it being used as pasture for Mongolian horses. Only since the Court of the Ming dynasty 1368-1644 which first resided at Nanking, was transferred to Peking (Emperor Yung lo 1403-1424) several Chinese cereals began to be sowed and at first only the Sorgho (Kao-liang) was cultivated.

It would, I think, not be without interest to give here a comparative list of the prices of the principal corns cultivated at Peking.

King-mi (best sort of rice) 1 catty (1⅓ lb English) ..	560	cash.
Kiang-mi (glutinous rice) 1 catty	460	,,
Wheaten meal 1 catty	360-420	,,
Pai-mi (common rice) 1 catty..	280	,,
Huang-mi (glutinous millet) 1 catty	240	,,
Mei-tsu-mi (Panicum) 1 catty	200	,,
Barley 1 catty	195	,,
Siao-mi (Setaria ital) 1 catty ..	180	,,
Kao-liang (Sorgho) 1 catty ..	180	,,
Maize meal 1 catty	140	,,
Buckwheat ,, ...	130	,,

1000 cash—7 pence—11½ cents.

* The Pên-t'sao mentions also a fruit 巴旦杏 *Pa-tan-sing* (Pa-tan-Apricot) and gives the following descripting of it (P. XXIX 10.) This tree grows in the Western country of the Mohametans. It resembles the Apricot but the leaves are smaller. The fruit has little flesh, the stone is like that of the plum, the husk is thin, the kernel is of a sweet taste like hazel-nuts. This description suits perfectly with the almond. As is known, the Almond tree grows everywhere in Western Asia. Its Persian name is *badam* and thus sounding nearly a) patan, Bunge states (Enum. plant, Chinae boreali) that the Almond tree is cultivated in Peking. e can not confirm this statement. At least I hav never seen Almond fruits in China. It is known that the Almond tree (Amygdalus communis) as, regards its flowers and leaves strongly resembles the Peach tree (Amygdalus persica), but the fruits are very different. As far as I know the Almond tree does not occur in China. What the Europeans call Almonds in China are the kernels of the Apricot 杏仁 *Sing-jen.* Therefore the Chinese compare the Almond tree with the Apricot but not with the Peach. The Pên-ts'ao gives the name 忽鹿麻 *Hu-lu-ma* as a synonym of Pa-tan-sing, but at the end of the article *Wu-lou-tsu* (XXXI 21) it is stated, that Hu-lu-ma (the name for the dates) is not the same thing as Pa-tan-sing. I have adduced these statements, for Mr. Sampson has asserted (Notes and Queries III p. 150) that Pa-tan is the seaport *Pattan* in India, and that Pa-tan-sing is a Chin. synonym for the Date.

栗 *Li* is the chestnut, *Castanea vesca.*

棗 *Tsao*, the Jujube, *Zizyphus vulgaris* seems to be one of the most popular fruit trees of the Chinese. They enumerate a great number of varieties of the Jujube. The largest and best known among the Europeans as Chinese Dates, come from Shan-tung. At Peking there are two varieties of Zizyphus vulgaris. *Z. vulginermis* 戞戞棗 *Ka-ka-tsao* is a tree without prickles, and fruits as large as a plum. *Z. vulg. spinosus* is a small shrub, armed with numerous very sharp thorns. It grows everywhere. Bunge in his Enum. plant. Chinae bor. remarks rightly: "frequentissima et molestissima." The tops of the walls, which surround the Board of Punishments and other official buildings are covered with their dry branches. Lindley is wrong in stating (Treasury of Botany p. 220), that Caragana spinosa is used for this purpose. The fruit of this variety, known under the Chinese name 酸棗 *Suan-tsao* (sour Jujube) is of the size of a hazel-nut.

The 梨 *Li* or *Pear*, although indigenous, and cultivated in China from remote times is not classed by the Chinese among the garden fruits, but is included in the *wild fruits*. Pears and Apples are generally insipid in China, but there is in Peking a small white Pear, 白梨 *Pai-li*, of excellent savour. It is also distinguished from other pears by its completely round apple-like shape. Large succulent pears come to Peking from Manchuria.

There are in Northern China several kinds of *Apples*, both wild and cultivated. The character 棠 *T'ang* relates generally to the *Crabapple* or sometimes to *Crataegus* and occurs in the Rh-ya. A very renowned kind of the T'ang is the 海棠 *Hai-t'ang*. *Pyrus baccifera* or a closely allied species, according to Hoffmann and Schultes, *P. spectabilis*, Ait. It is much cultivated as well on account of its beautiful blossoms as for the small fruits of the size of a hazel-nut, which are made into sweet-meats. The Pên-ts'ao (XXX 5) explains the name Hai-t'ang (sea apple) by the fact, that this crabapple came first from 新羅 *Sin-lo*, an ancient country in Corea, beyond the gulf of Chili.*

Our common *garden apple* is also cultivated in Northern China. There as several varieties, as 頻果 *Pin-kuo*, 沙果 *Sha-kuo*. Some kinds are of a large size, but their flavour is far inferior to apples in Europe.

Another fruit ranged by the Chinese among the wild fruits, and with more reason, than the cultivated pear and apple, is the 山楂 *Shan-cha* (P. XXX 12 Ch. W. XXXII). This is the *Crataegus pinnatifida*, Bge., growing abundantly in the hills to the West of Peking, where it attains a height of 20 to 30 feet. This shrub (or tree) is not cultivated, but the red fruit, much larger commonly than the fruit of Crataegus, and known by the common name 山裡紅 *Shan-li-hung* is collected at the hills. An excellent sweet meat 山楂糕 *Shan-cha-kao* is prepared from it. This fruit it mentioned in the Rh-ya.

The *Oranges*, of which there are a great variety in China, are also comprised by the Chinese authors among the wild fruits. There can be no doubt, that most of them are indigenous in China and cultivated from ancient times. This would be proved by each species or variety bearing not only a different name, but most of them being designated by peculiar characters and mentioned in the Shu-king, Rh-ya and other ancient works.

橘 *Kü*, is the most common name for oranges. This name occurs in the Shên-nung-pên-ts'ao and in the Shu-king P XXX. 25 Ch. W. XXXI.

金橘 *Kin-kü*, (gold orange), *Kum-kwat Orange* (Kum-kwat is the Southern pronunciation of Kin-kü) *Citrus Japonica*. The fruit is roundish and of the size of a small plum. Another variety with small oblong fruits, frequently cultivated at Peking, is called 金棗 *Kin-tsao* (golden Jujube), P. XXX 37 Ch. W. XXXI.

橙 *Ch'én* (P. XXX 34 Ch. W. XXX). *Coolie Orange* (Bridgman's Chrest).

柑 *Kan* (P. XXX 32 Ch. W. XXXI.) *Coolie Mandarin Orange.* (Bridgman's Chrest).

柚 *Yu* (P. XXX 35 Ch. W. XXXI), *Shaddock, Pumelo, Citrus decumana.* The best sorts of the Pumelo are brought to the Capital from Amoy. The Pumelo is mentioned in the Shu-king.

* I must observe, however, that the name 秋海棠 *Ts'iu-hai-t'ang* (Ts'iu=autumn) is not used in China to designate a crabapple, but is applied to *Begonia discolor*, a much esteemed ornamental flower of Chinese gardens.

The common *Lemon tree* at Peking is frequently raised in a dwarf form in pots as an ornamental shrub and also on account of the lemons, which it produces and which do not differ from our European lemons. It is called 香桃 *Siang-t'ao* and may have been introduced. This name is not in Chinese books. The name 檸檬 *Ning-mêng* given to the Lemon in Bridgman's Chrest. p. 443, is also not to be found in Chinese books. Perhaps by these sounds the Hindustan name of the Lemon, being *Nee-moo*, is rendered.

The 香櫞 *Siang-yüan* (P. XXX 36 Ch. W. XXXI.) is an acid Orange of great size cultivated at Peking. The peel is thick and very wrinkled. The Pên-tsao identifies the the Siang-yüan with the 佛手柑 *Fo-shou-kan* (Buddha's hand). P. XXX 36 Ch. W. XXXI. But these fruits are very different, as is stated also in the Kuang-kün-fang-pu LXV. p. 15 and 19. The Fo-shou-kan is the celebrated *Fingered Citron*, Citrus sarcodactylus, with its lobes separating into finger-like divisions. This division is not produced artificially. The Siang-yüan is first described in the Nan-fang-t'sao-mu-chuang (4th century), but the Fo-shou-kan is not there mentioned.

(To be continued.)

JOURNEY FROM TIENTSIN TO PEKING.

By Fraulein Margaretha Weppner.

Translated from the German by Dr. Dudgeon.

Having arrived at length at the capital of China, from the proud banks of the beautiful Rhine, I look back with amazement at my last journey from Tientsin to Peking, a distance of about 80 English miles. The description of this miserable and toilsome journey, may be a proof to readers in civilised countries, how far behind them in many respects are the Orientals. And although they have begun the construction of a railway in Japan, nevertheless for this commencement of progress, so worthy of imitation, the Japanese are indebted, not to themselves, but to the energy of various Europeans. The commodious steamers also which cross over the seas, lakes, and rivers of the East are the proud inventions and work-manship of talented Westerners, in one of which—the "Sin Nanzing," I reached Tientsin with the beautiful prospect before me of a land journey of two or three days to Peking, or up the dirty Pei-ho to T'ung-chow, and then some 12 miles to the capital by land, which takes four or five days. To the disadvantage and pain of my poor body I chose the shortest road and am therefore in a position to understand and sympathize with those who must undergo like experiences. My good friends the Rev. Mr. and Mrs. Hodge, did all to make my journey as pleasant as possible. The Chinese Father B. recommended a Chinaman to me, who spoke tolerable French and who proved to be trustworthy. The cart came to the door and one look at it, proved to me too plainly to what miserable locomotion I had to trust myself. The entire construction resembled a dog-kennel, covered in, above and on the three sides, with cotton cloth, and about four feet long, two broad, and three high, and on the whole clumsily built. My two boxes were fixed at the back of the cart, and the inside was taken up with mattrass, pillow and bed coverings. I sought as well as possible to install myself; the opening in front was so small that I was obliged to creep in, and secured a half-lying, half-sitting posture. My friends who had already experienced some of the sweet pleasures of cart travelling, gave me instructions how I could best sit and lie. From all the preparations and admonitions little good was to be expected. The cart had barely started before I began to feel very uncomfortable. My feet when stretched out came frequently into close contact with the mule; on the right shaft sat the Chinaman, already referred to; on the left the carter or coachman, whose broad shoulders nearly covered the small opening of the miserable cart. These two lovely figures formed my principal view, between whom, according as their bodies were swayed to and fro by the rolling wagon,

I gained occasionally a little glimpse of the country. The two Chinamen smelt like Chinaman, a national smell, repugnant to every European, and particularly so to those who have not got accustomed to it. On account of terrible knocks over hard and level roads, having suffered at the same time the most unmerciful pain on both sides of my poor head, I had wrought myself into a hollow, with half the bed, and the whole of the lighter things on the top of me. My head now remained more exempt, but my breathing became more difficult. How often I felt angry that the Chinese had neither railways nor better means of transport. Then there were the dust storms, so plentiful in this region that I was destined to learn what they mean. At 2 o'clock in the afternoon it grew gradually dark, the air was thick with dust which began to blow with the greatest fury. It was utterly impossible to protect one's self against it; the storm was right in our faces, and the sand blew into the cart in such quantities that I dare hardly any longer open my eyes in the niche which I occupied. A veil was of no use, for my face was covered in a few minutes with this troublesome substance so much so that the pain was almost unbearable. The sand knew how to press itself through the closed mouth, and was certainly no enjoyment for the tongue and teeth. The storm raged some hours, and inasmuch as I had to take it in, I had to bear it patiently. Meanwhile I had become unrecognizable—all that could be filled in the cart with sand, was filled—all my five senses were largely oppressed with dust, the sense of touch was of course the strongest, and suffered most, and over and above I had my pockets full.

The storm finally ceased, and I tried to open my eyes, and raise myself out of my pit. A look, at the two Chinese whose clothes, heads, and tails bore all one colour, only gave me an idea of myself, and miserable as I felt, I could not help laughing. The time came for shaking and dusting and the sand amounted to several pounds weight. My whole body had lost its elasticity through the hard and unconfortable position; I alighted from the cart therefore in order to recover myself by a short walk; the air was oppressive; the country all around flat and desolate, and hardly a green tree to be seen. The road appeared to have been made by the hand of time and never to have been improved by the skill of man; here deep ruts, there hillocks. The Chinese whom I met looked ugly, odd and gloomy; some were on foot, some on donkeys and others in carts.

What a desolate country! What a disgusting spectacle! And I alone! In vain I wished that I might meet some European, for I was now of course beyond the limits of civilization. How I felt the sense of loneliness! Sadly looking around on all sides I exclaimed, Are these the charms of a celestial Empire? Does this abominable road lead to China's capital? Neither mountain nor valley! No roaring river, nor rippling brook! Everything uniform, everything dry and dusty! My thought wandered back to my home on the Rhine — I heard the snorting-horse on the right and left of the flood—I heard the well-known bells of the steamers arriving from up and down the Rhine—saw active trade on all sides, and joyous men every where! An almost unconquerable longing for my dear, lovely home seized me, and my sad heart began to sing the well known and beautiful lines of the poet :—

"Dort wo der alte Rheln, mit seinem Wellen,
So mancher Burg bemooste, Trimmer grüsst,
Dort wo die blauen Trauben saft'ger schwellen,
Und frischer Most des Winzers Müh versüsst.
Dort möcht ich sein,
Bei dir O Vater Rhein,
Auf deinen Bergen möcht ich sein.

"Ach! könnt ich dort in leichter gondel schmankeln,
Ach! hört ich dort ein mildes Winzerlied,
Dann würden schönere Bilder mich umgaukeln,
Als man sie von der Karre sieht.
Dort möcht ich sein,
Wo deine Welle rauscht,
Wo's Echo unterm felsen lauscht."

In this longing, dreaming mood I reached Yangtsun, and my Chinese servant informed me, in broken French, that there was here a good Hotel in which to pass the night. Passing through a bad door-way, we entered a large cattle yard where stood a number of equipages similar to my cart; leading me through mules and past

donkeys, the innkeeper led me to my room, which in regard to arrangements and elegance may be aptly compared to a stable in European Hotels, but in every respect beneath the dignity of a room. The floor was a rough pavement with pretty deep holes here and there:—on an old and rickety table stood an oil lamp emitting a feeble light, and besides this, a high and uncomfortable chair, comprised all the furniture of my room. Sitting with my head leaning on my hand, amused and dumbfounded I looked around. There a black wall was to be seen, and some feet higher than the floor, a raised wall, covered with a straw-mat, was to serve the purpose of a bed. How inviting and comfortable for a tired body! I asked for face-washing-water, which was brought hot and in a wooden tub resembling a cattle trough. The luxury of a towel has not yet been introduced into Chinese Hotels. After a frugal evening meal, which the kindness of my friends in Tientsin had provided for me, I resolved to travel during the night in order to get away from this dirty place. The carter yoked the mules and I crawled into the wagon. The night was beautiful and under the richly star-spangled and moon-lit heaven I enjoyed several hours of sweet rest in the pure fresh air, certainly pleasanter than in the filthy and ill-smelling room of the inn. With the dawn of the morning I felt very much the hardness of my night's position. I descended and took a two hours' walk over a sandy plain, and when the sense of fatigue would have sometimes driven me to re-enter, a look at the wagon was sufficient to cause me to run lightly forward, until the heat of the sun compelled me to retire to my shady abode.

We passed through large and small villages, whose pitiful looking houses were for the most part built of mud, and not unfrequently without windows. In one village with very narrow streets, there was a considerable market. Every thing however appeared in the highest degree unpalatable; the sellers sat half buised in the hot sand, through which horses, mules and donkeys stamped, and turned up thick clouds of dust, with which everything that was eatable was covered. The Chinese did not seem to be particularly disturbed by it, for they ate their horrid cakes, covered with dust, with the greatest relish.

We stopped at 12 o'clock. I consumed the remainder of my prepared European provisions. After the mules had been fed we drove onwards till 5 o'clock, and as the carter affirmed that the animals were too fatigued to proceed further till the next morning, I was obliged to reconcile myself to being put up once more at an inn. The room was worse than the one I longed to leave so quickly the previous evening. The wall upon which my bed was arranged was old and broken down, and took up the greater part of the room, leaving only a few feet of free space with bad and very dirty bricks. I left the door open to enjoy the fresh air—the prospect in the court, was not very charming,—there a horse, here a mule rolled themselves, and even, a pig came to my room.

I drank tea and ate with it boiled eggs; two of the cleanest things to be had in a Chinese house. My first night upon the so-called *K'ang* passed more quickly than I expected, and by the dawning of the day, we were ready to start on our journey, with the assurance of the carter that we should reach the capital in six or seven hours. I crawled once more into my cage. Some hours afterwards I had my morning promenade over the sandy plain—here, as elsewhere along the whole road, annoyed with beggars, who appeared to be in the most wretched circumstances. The country around though which we passed is inhabited by Mahommedans, who on the whole seem larger and stronger than the other natives. The beggars, like giants, raised themselves out of the sand where they had lodged for the night. A woman with a child at the breast excited my compassion. The mother clothed in rags, and as lean almost as a skeleton, which she very much resembled, had her naked breasts quite covered with dust, which the poor child feebly sucked. The little unfortunate being had

scratched his face until it was all over blood. His eyes thickly covered with dust were hardly to be seen. Mother and child were the picture of despair and horror. I gave the poor woman some alms, and with fearfully doleful—and to me incomprehensible—words, she fell back with her baby in the sand.

We approached nearer Peking and already from a distance perceived the most prominent buildings of the capital, once so splendid, now quite in ruins. The stately gate-towers in connexion with the colossal city-wall and the prominent temples in their ancient beauty were very imposing to the eye of a stranger. We reached the first gate; the road grew always worse; the view always more pitiable—dirty streets, miserable half-tumbled down houses, lounging, ragged and dirty men, the half of them carrying about loathsome skin diseases on view — on all sides abomination for the eye, and a pestilential smell for the nose. Alas! Is this the entrance to a capital? Swine ran in all directions through filth and mire. Chinese women, with small feet, with pitch-dirty garments, painted cheeks and flowery head-ornaments rode, like men, on donkeys. At an eating-house in the open air, sat a barber, dressing the black hair of his customers; here they cooked and served; they shaved the pate and plaited the queue, &c., &c. One thing pleased me—the swine were in the right place. Birds of a feather flock together. Like draws to like. Now a little further, and we turned into the second gate. On the right passed a long marriage procession,—Chinese in dirty habiliments carried richly ornamented presents,—beautifully embroidered flags floated in the breeze,—something sounded like music,—the sound shocked the nerves and revolted the ears. All those in the procession gazed at me, for I was a European and a rare spectacle. To my left strutted with long faces a string of camels, some laden with celestials, others with baggage. Camels are certainly ugly animals, especially in summer when they cast their hair. But in the streets of the capital of China, it is pleasant, for the mere sake of change, to see such monsters. My miserable journey now came to an end. The cart and I also, of course, had yet to experience much hobbling over stones, without seeing anything pleasant, until I at last, reached the residence of Dr. Dudgeon, to whom I had letters of introduction. How friendly was his hand reached out to me—how heartly did he welcome me! What an enjoyment once more to see a European! Mrs. Dudgeon offered me most kindly her hospitality, and during my six week's sojourn with her, did everything to make my stay as pleasant as possible.

In relation to the above description, I may say in conclusion, that a journey from New York to San Francisco, from the Atlantic to the Pacific coast, a distance of 3300 miles, is a picnic merely, compared with the journey of 80 miles from Tientsin to Peking, which certainly is a *journey* in the highest sense of the word. It is to be hoped that the time is not far distant, when such experiences as I have related, will be numbered among the things that were, and when a better, speedier and cheaper mode of conveyance will be adopted. When China makes such a beginning,—takes such a leap forward, who knows where she will stop?

PEKING, 23rd June, 1870.

BUDDHISM VERSUS ROMANISM.

Baptism Continued.

BY REV. E. J. EITEL.

But what do we know of any Buddhistic rite which would actually deserve the name baptism? It should be borne in mind that among the ceremonies connected with the initiation of novices and the ordination of priests no form of baptism is practised in China, nor is there in the rich literature dealing with the ceremonial of the Buddhist church any mention of such a custom as having formerly been in vogue anywhere. Therefore where baptism might reasonably be expected to

be referred to, it is not even alluded to, and popularly nothing whatever is known among Buddhist priests and laymen— at least in the South of China— of any rite that might be compared with the baptism of Jews or Christians. And yet frequent allusions occur in Chinese Buddhistic literature to a certain rite, which is remarkably like baptism, the very designations of which (灌頂 lit. sprinkling the head) would be a more correct rendering of the term baptism as the latter is practised in the Christian church—if the original meaning "immersion" is to be excluded,—than the term 洗 (lit. washing) adopted by the translators of the Bible.

It is reported in a Chinese Buddhistic work (see 釋迦如來成道記) that "when the eldest son of a Tchakravarttî (universal monarch) was going to succeed to the throne of his father, the latter would take water from the four great oceans and sprinkle it over his son's head (灌其頂) and thus as it were crown him." This sort of baptism would appear to have been on ancient institution, the prerogative however not of mere royalty, but of one who was destined to be a military conquerer and monarch of a whole universe, a king of kings, a Tchakravarttî. When Shâkyamuni Buddha was born, his birth was attended by all the miraculous emblems of the office of a Tchakravarttî, and it was thereby declared to be his destiny to subjugate the whole world not by the sword indeed but by the gentle power of persuasion. Now he also was baptized in his fathers palace (灌頂在宮.) Thence apparently a custom arose among Buddhists of all countries, to administer the rite of baptism to the most powerful kings, inaugurating them as patrons of the Buddhist church and giving them the secular power over the whole world as a fief (so to say) of the spiritual power, the priesthood. Hiuen-tsang (玄奘) who travelled through Central Asia and the whole of India A. D. 629-645 tells us, that Shîladitya (尸羅阿迭多,) who A. D. 600 conquered the Pundjab and the greater part of India, received baptism (灌頂) and thereby the title "灌頂王 lit. the baptized king" (Mûrddhâchichikta râdja). Julien translates the phrase (灌頂) by "unction royale." But Hiuen-tsang does not say whether Shîladitya was baptized with water or with oil. In the absence of other evidence therefore we should think it safest to infer from the analogy of the above mentioned cases where water is distinctly stated to have been the element employed, that Shîladitya also was complimented with the title of a Tchakravarttî and inaugurated as special protector of the Buddhist church by having that same baptism administered to him, which in ancient times Tchakravarttîs used to receive on accession to the throne. No doubt it was the same Tchakravarttî-baptism—if we may call it so—which is reported to have been administered to several Chinese emperors. Thus for instance, Amôgha (不空), a Buddhist priest, who arrived in China 733 A. D. was in 746 A. D. called to court "where he erected an altar and administered the rite of baptism to the Emperor (爲帝灌頂)." The latter was Hiuan-tsung of the T'ang dynasty. As the Vadjra (金剛) is the symbol of irresistible power, this form of baptism is often called 金剛灌頂 the Vadjra-baptism, a term frequently occuring in in the later productions of the Yôgâtchâra school.

So far therefore we see, that this Tchakravarttî-baptism though corresponding to our Christian baptism as regards the element employed and the outward form of administration, resembles in its essential purport much more the holy unction administered by prophets of the Old Testament to the chosen kings of Israel or the

unction which the Romon pontiffs used to grant to the Emperors of the Franko-German Empire.

There is however one passage, which attributes to the rite of baptism a different purport. It is said (see 觀楞仂記) that the Bôdhisattva Mahâmati (大慧 lit. great wisdom) was the first among that large crowd of hearers who gathered round Shâkyamuni when the latter preached on Lanka (Ceylon). Mahâmati is further said to have attained to this preeminence because "innumerable Buddhas had with their own hands administered to him the rite of baptism (一切諸佛灌其頂." This passage therefore disconnecting the rite of baptism from the privileges of royalty views it as a ceremony the administration of which produces a superiority of wisdom and intelligence in the recipient, and the benefits of this ordinance increase in proportion to the spiritual standing of him who administers the ceremony and perhaps even to the number of witnesses who lay their hands on the candidate. We may call this the Bôdhisattva-baptism in contradistinction from the Tchakravarttî-baptism mentioned above.

We are sorry not to have met, as yet, with other passages alluding to the Bôdhisattva-baptism. Still the passage quoted being perfectly plain and clear should suffice to show, that the ancient form of royal conservation by baptism—limited to secular heroes and to descendants of Tchakravarttîs—having once been transferred to the spiritual royalty of Shâkyamuni Buddha was in course of time applied to spiritual heroes generally, to the saints of the Buddhist church.

It would not be a matter of surprise now, if we were to find, that in later centuries this same ordinance was administered to all comers irrespective of their social or ecclesiastical standing, like the infant baptism of the Christian church. But no such developement seems to have taken place in conservative China, It is only in Tibet and Mongolia where actually every new born child is baptized by the Lamas. The form of administering this rite is however exceedingly like the Roman form of baptism: the Lama lights candles on an altar, burns incense, reads his prayers, consecrates the water, dips the child three times under it, pronounces a name and gives his blessing. This identity in the ritual naturally awakens suspicions, though otherwise this Lamaic infant-baptism might be supposed to have independently developed itself out of the Tchakravarttî-Bôdhisattva baptism of the ancient Buddhist church. It must be remembered that the form of baptism now used by the Lamas is not in vogue in any of the countries where ancient Buddhism has been preserved in tolerable purity. It is unknown to Southern Buddhism. It is never practised in China. As regards Tibet and Mongolia, Buddhism was introduced there not earlier than the 7th century of our era. Moreover the Buddhism of Tibet and Mongolia is generally characterized by eclecticism.

In the present case the ritual according to which the Lamas now administer infant baptism is altogether an innovation upon the ancient forms of baptism which seem to have been practised by the Buddhist church. We are not however in the position to say how Tibetan and Mongolian priests obtained a ritual which bears such a striking similarity to the ritual of the Roman Catholic church We cannot help suspecting the Tibetan ritual to be a plagiarism. But how Buddhists of Central Asia got acquainted with the ceremonies of the Roman church we cannot tell. There is too little known about the Nestorians and their doings in Central Asia to attribute this innovation upon the old Buddhist ritual to their influence with any degree of certainty, though surely not without some show of probability.

(To be continued.)

HONGKONG, Aug. 12th, 1870.

ON CHINESE RIDDLES.

BY C. ARENDT, ESQ.

In a late issue of the RECORDER I find a short note on Chinese riddles.

As this is a subject which has occupied my attention a long time I may be allowed to add some remarks on it. However, I will limit myself to-day principally to the article in question, hoping to treat of it at greater length at a subsequent time.

First of all, the first character of the riddle is misprinted; it must be 身 *shên*, instead of 心 *hsin*. Also, I cannot fully approve the translation of "Nemo." * He has overlooked the double meaning of many of the characters in the riddle, which just gives a peculiar interest to these productions of the Chinese mind.

So, *Tuang-fang*, at the end of the first line, means "straight and regular," and then, "rect-angular" (not necessarily, a regular square); *Chien-ying* means "firm and robust" as well as "hard and stiff." And the last line must be translated, "when words are uttered, it will certainly reply," and "when you have anything to say, it will certainly *answer (the purpose)*" viz: of writing it down.—In all these three instances, the second translation can only be found by him who knows already the solution.—Further, 用物 is not "a thing that is made use of," but "a thing in common use."—The riddle, by-the-bye, is from the H'ung-lou-mên, Chapter XXII, fol. 12; and there the solution is also given: 硯台 *Yén-t'ai* i. e. the stone on which the Chinese rub their ink.—

Towards the end of the same chapter of the H'ung-lou-mêng (fol. 13 vers.) a riddle is given *without* the solution, one of the nicest I know. It runs thus:

空逢別冬物
內相離到一
腹喜分不打
珠水落夫
無出葉
眼花桐
有荷梧
恩愛

"It has eyes, but no eyeballs; its inside is hollow. When the Lotus flower rises above the surface of the water (i. e. in summer), they are delighted to meet; but when the leaves of the Wu-t'ung tree fall to the ground (i. e. towards the end of autumn), they are separated from each other. So the loving and happy couple are not allowed to stay together until winter. *Guess a thing.*"

This riddle being the production of a young girl, Pao-ch'ai, it is remarked by her male relative, Chia-chêng, "that though the thing intimated was nothing extraordinary, still it was a bad omen for such a young maiden to compose words like these" &c.—The reader who is acquainted with the customs of Southern China, may easily solve it.—

I have in my possession two printed collections of Chinese riddles, containing the one 100, and the other 25; many others I have gathered from the mouths of the people. Here is one of these latter ones; in the true Peking colloquial:

兒大大胖胖去出
兒喇扎緊瘦來進
壁兒靠牆挨得擱
的撒撲淚眼

When I go out, I am thick and fat; when I come home, I am *meagre like a skeleton* (*Shou-chin-cha-la'rh* a colloquial expression).

Then I am put in a corner against the wall (lit. towards the wall and leaning on the partition).

And my tears flow freely (*p'ú-sa*, Peking colloquial, to rush down).

I will give the solution in my next article.

TIENTSIN, 31st Aug. 1870.

[* NEMO who has seen this article, says the translation he gave was made by Dr. Morrison. See his Dictionary Part III p. 196. under "Guess." The use of a wrong character Hsin for Shên as pointed out by Mr. Arendt, is to be regretted. It may perhaps be partly accounted for by the fact, that the characters for *body* and *heart* in the Foochow dialect sound alike. Ed. Ch. R.]

SOME ACCOUNT OF FESTIVALS IN CANTON.*

BY F. H. EWER, ESQ.

I. 爆竹一聲除舊桃符萬戶更新.

The old departs, and crackers bid adieu.
The peach leaf charm gives welcome to the new.

Noise seems to be an indispensable accompaniment in the expression of our feelings. The angry wrangling of the village scold, the booming cannon as it lends its terror to the battle field, the merry clanging of the hamlet bells, or the hearty laughter of a jolly soul, seem to be the cannot-be-done-without-noises by which we express our anger, or our joy. And every sojourner in China must be well acquainted with the horrid din of crackers innumerable, by which the Chinese delight to drive away the old year. Seeing the old year out and the new year in, is not confined to western civilisation. In this far east, the completion of the year's circle, is the time of the most important festivals, and crackers and gongs testify loudly to the intensity of joy, and doubtless, to the Chinese mind, the cracker's din is as full and perfect an expression of the feelings, as the clanging uproar of a city's iron tongues. The origin of the use of crackers is said to be as follows: 李畋 lived upon a hill, locality unknown, his neighbour 仲叟豪, because the hill was haunted with a spirit who caused great calamity, used to burn bamboo night and day. This produced a crackling noise which frightened away the spirit, leaving Chung-sou-mung in peace and and quiet. And so it became a custom to make and burn crackers; and doubtless with good effects, if we may judge by the zeal with which the custom continues to be practiced. One of the signs of the approach of new year is a general cleaning up; shops, houses, boats &c., are literally turned inside out, and a thorough cleaning of the cups and platters takes place; a considerable portion of the moveable part of the city, is carried down to the river's side, or wherever water is to be found, and there undergoes a scrubbing, and water is carried up to cleanse the less portable portion, the dwellings. The old paper decorations are removed and replaced by new ones, and a new picture of the household joss ornaments the family altar. This season is a harvest for the writers, and their advertisements and themselves may be seen at every corner, offering their skill and services, in writing the numerous charms and felicitous sentences which are liberally used to adorn the houses inside and out. Amongst the decorations may be seen the full length portraits of two spirits, affixed to the doors of some houses, sometimes the names of the spirits alone in large characters are used. This represents the peach leaf charm, of which it is said, upon the 度朔 hill, by the east rivers, grew a peach tree which spread its branches over three thousand li: the lower branches towards the east, were called the devil's door, here the ten thousand spirits were ever rushing in and out. Now there were two spirits one named 神荼, the other 鬱壘. These two were rulers of the spirits, and any of their subjects indulged their devilish propensities by troubling mankind, they used to punish them by catching them, and giving them to wild beasts to eat. Emperor 黃 devised a scheme: taking two peach tree planks, he painted on them the portraits of the two ruling spirits, affixed them to his door, and so completely controuled the mischievous propensities of the little devils. At the present day, paper is used instead of the planks, which seem to answer all the purpose, and is besides far cheaper. The new year's feast extends over eight days, named, fowl, dog, pig, sheep, ox, horse, man, and grain, supposed to have been created on the respective days. Food being the last produced, the first comers must have had a hard time of it. But six or seven days only are proclaimed a holiday. The Yamuns are closed and the officials prohibited from work.

On the first day a walk through the still streets is in striking contrast to the busy life which pervades every corner on other days: every shop is closed with the exception of a few retailers of meat and vegetables, second hand clothes and shoes; and to

* [We desire to draw the attention of our Correspondents and Agents at each of the Chinese ports to this article. It was suggested by the *4th Query*, see June No. and is an attempt to answer that query as far as Canton is concerned. We regret that some Chinese characters occur for which no equivalent in English is given. We tried to have that serious defect corrected, but succeeded only partially.

In the copy the Chinese characters were improperly arranged. As many are not romanized, there may have been mistakes made in rearranging them.

We respectfully request our Agents at the Ports to prepare an account of the established annual Festivals or Customs at their several Ports or cause such to be prepared for the RECORDER. In such a way we can supply data by which F. C. can satisfy himself how many Festivals and Customs may be considered *National* in China. We take a deep interest in the reply to 4th Query, and have no doubt that many of the Readers of the RECORDER do likewise.

Those who write on this subject are desired to give the Chinese characters for the Festivals or Customs they describe, with corresponding English equivalents for them. Editor of CH. REC.]

outward appearance business is put a stop to, even the tea houses are closed, and comparatively few persons are met on the streets; but as you walk along, you soon find out that in many shops, and respectable ones too, business is still going on behind the closed doors, the clink of the dollar, the rattle of the Siin-p'ún, or the noise of the workman's tool, tells that many a poor slave, either cannot afford to keep, or in the interest of his pocket denies himself the enjoyment of, this once a year holiday. The first day is kept, by the women, and a good many men, as a fast from meat, and they worship the year. The second day commences the heavy work of visiting, and officials of all grades may be seen in their sedans rushing from place to place, and crowds of runners follow with the red visiting card. Pork is eaten to-day and a good deal of samshoo consumed—on the third and remaining days shops begin to open and the poor people gradually resume business—but those who can afford it like to keep the whole holiday, visiting, going out to gardens, and country places. Of course drinking, gambling, and all kinds of reveley are made to occupy the idle hours, but the peaceable disposition of the Chinese is very observable amongst the great crowds which collect at this season. Holidays continue amongst a certain class up to the 15th day, which is called 元宵.

II. 火樹銀花合指元宵燈火之輝煌.

The trees with flashing lamps and silver bloom abound,
And fling the glittering radiance all around.

Emperor 宗睿 of the Tang dynasty on this night made a tree of 20 changs high and hung it about with thousands of lamps.

星橋鐵鎖開謂元夕金吾之不禁.

The king's royal words his gracious will proclaim,
And bid his guards the starry bridge unchain;
The iron locks withdrawn, the eager crowds rush in,
And joyous sounds through sacred precincts ring.

李泳 Governor of the ancient Shuk, builded a bridge and painted on it the constellation of the bear. Here 金吾 of the Han dynasty used to walk accompanied by his guards, but on the nights of the 14th, 15th, 16th, of the month, it was thrown open to the people, who roamed at pleasure enjoying the bright moon light, and the numberless sparkling lamps which illuminated the gardens. At the present day large numbers of lamps are lighted and crowds of people roam through the streets and by the waters side. In the family they worship, and feast upon small rice dumplings, mixed with sugar, sesamum seeds, walnuts, and other delicacies.

III. From the Tong-chi, reckon 106 days and it brings us to the 清明, set apart for the worship of the tombs. Many people worship in their houses. By far the larger number visit the burial places, taking offerings of food and drink; the whole family goes together and having presented the offerings, and spent some time in prostrations &c., and chatting pleasantly and enjoying the fresh air, feast themselves upon the offered dainties and return home. Families who are unfortunate enough to have their tombs at a distance from home occupy several days, and of course are put to a corresponding increase of expense. The day preceeding this feast is called the 寒食 or cold meat feast. A pretty little story is attached to this day. Duke 文 man was driven out of his kingdom, his attendant 介子推 followed him. The Duke being famished with hunger, 推 cut off the flesh from his arms and thighs and gave to the Duke to eat. The Duke afterwards recovered his kingdom, but though many received rewards and offices, 推 was forgotten. He composed a poem called the dragon and the snake, and retired to the 綿山. The Duke wanted him to return from his retirement, but he would not. The Duke then set fire to the wood surrounding this dwelling, thinking to drive him out. 推 preferred death. He cast his arms around a tree, and so his charred remains were afterwards found. The Duke was very sorry at the loss of so faithful a servant, and enjoined his people not to light fires on one day of year, and so continued the memory of the sad event.

IV. The next feast of importance is the Dragon festival, held on the 7th day of the seventh moon. It generally continues 2 or 3 days, but the 7th is the grand day.

端陽競渡弔屈原之溺水

His patriot soul with scorn rejects the stain,
And sinks a life beneath the eddying wave;
But memory floats above the flood of time,
And struggling boats in vain attempt to save.

The story which relates the origin of this feast is as follows:—屈原 of Cho was a confidential minister of the king. He was traduced to his master and banished to Kongnam (江南). Troubled at his unjust treatment, he cast himself into the Pak-lo, river. The people of Cho mourned the loss

of this upright minister, and when the day of his death come round, prepared boats and went up and down the river, searching for him. It was anciently the custom to fill bamboo reeds with rice, and cast it into the river, as an offering to his spirit. The dragon boat at present used on the Canton river, is about eighty feet long, and five or six feet wide, manned by a hundred or more of men with paddles. They are not troubled with too many clothes, but each wears a red sash. They have a man in the bows with a red flag, and several drums and gongs, the beating of which times the rowers, who with the red flag, move with almost the regularity of clock work. The expenses of the outfit are defrayed by the villages. Sometimes the amusements are enlivered by a naval engagement between the boats of rival villages, when a capsize is pretty certain, and not unfrequently many lives are lost, and the day's folly ends in mourning. Large quantities of pig and samshoo are made away with, and certainly sorrow for the death of the good minister of Cho forms no part of the present day's programme. When the sports are over, the boat is buried in the mud till the feast again comes round.

V. 七夕牛女渡河家家穿乞巧之針.

The night arrives, and starry homes are filled with tales of lover's greetings.—In earthly homes the busy maids, in darkness shrouded, yearn for the broiderer's skill.

The 7th day of the 7th moon is a feast kept by the women and girls. During the Tang dynasty, the women of the palace, on this the seventh of moon, each took nine needles, and tried to thread them in the dark, with colored silk; the successful one would be gifted with skill in needlework. This practice is still continued in families. Connected with this feast is a tale of love "True love never did run smooth." Even love amongst the stars does not run an unimpeded course.

牛女兩宿惟七夕一相逢.

The angry Monarch thus, "My grace abused, henceforth throughout the year live separate, only this night to meet is granted you."

To the East of the heavenly river is the 織女 Star, (Lyra,) grandchild of the great rulers. She was so diligent in the performance of her duties, that she had no time to attend to her personal appearance. The emperor taking compassion upon her, suffered her to cross the river and marry the 牛率, a star in Capricornus, who lived on the west side. After marriage she lost all her former dilligence, and neglected her household. The emperor angry at this, sent her back to the east side of the river, and suffered the loving pair to meet only once in the year, on the 7th of the 7th moon.

VI. The 15th day of this 7th moon is a great feast, called the 中元. Multitudes of candles are lighted and stuck in the ground in front of the houses, the spirits being thus invited to attend. Large quantities of paper stuff, the preparation of which has occupied many hundreds of hands for some time past, and which is supposed to represent clothes and money, are burnt; burning being the recognized method of passing material treasures into the possession of immaterial beings. Thus the wants of the spirits are supplied and ancestors are worshiped. The priests also receive large quantities of cash in return for the important services rendered by them on this occasion. Large boats are illuminated with hundreds of lamps and filled with priests and musicians, and poled up and down the river. A good deal of feasting goes on to the satisfaction of the flesh, and the supposed benefit of the spirits of the drowned. This feast lasts several days, but the fifteenth is the most important.

VII. The 15th day of the 8th moon is the 中秋 mid autumn feast. This is familiarly known amongst foreigners as the feast of lanterns. The moon is worshiped on this night and a great deal of visiting and congratulating done. The cake shops are cleared of other stock, and nothing is to be bought in them for many days but the moon cakes. The moon cake—I am afraid I cannot convey an idea in words, of the delicacy of this exquisite morceau. I merely give its composition, and leave the rest to the imagination of the reader. A small pie in shape of a pork pie, with a crust not quite so tough as well tanned leather, filled with lumps of pork fat mixed with sugar, almonds, chopped walnuts, sesamum, and other varieties of seed. Some contain beef, and are otherwise varied, but I will not say any more about them, lest I should tempt a gormandizing spirit in any of my readers. These cakes together with ducks and pumelos, are the comme il faut presents of this season. Lanterns are hoisted on house tops and mastheads and "their sparkling sheen spangles the moon-lit canopy, like glow worms in a flood of silver light."

中秋月朗明皇親遊於月殿

'Mid heaven she rides,
O'er nature throws her silver skirts.
The king walks forth to bathe
His thoughts in moon's soft radiance.
The wizard on him waits.
With deep, deep lore o'erburdened;
He stretches forth his wand; sudden
A fairy scene evolves:
Diana's halls the regal steps invite.

On this night the Emperor 唐明 was walking in the moon light, attended by 羅公遠 a Tauist well skilled in necromancy. The latter threw down a cane he was carrying, and it changed into a bridge leading to the gate of a large city. The emperor asked what place is that? He replied, Sire, it is the palace of the moon.

VIII. The 9th day of the 9th moon is the 重陽. Great crowds of people go out on the hills, fly kites, drink a good deal of samshoo, and altogether make a jolly time of it. It is a frequent practice to send up little lamps on travellers, which burn through the string of the kite, which, thus set free, blows away, carrying off evil influences from the owner of the scape kite.

重九登高效桓景之避災.

The seer beholds the darkening fates,
And the cloud of woes that clustering hang
O'er the doomed family.
With boding voice he urges them,
"Would ye escape from the threatening doom,
To the lofty hill top flee."

Wan-king of 汝南 was the disciple of 長房, who told him that on the 9th day of the 9th moon, a great calamity would befall his family, and that if he would escape it, he must quickly cause his family to make little bags, and fill them with Chu-u (hellibore) and bind them on their arms, ascend a high hill, and drink Kuk-fa wine. King did as he was advised. In the evening when he returned home, he found all the cattle, sheep, fowls, and dogs dead. Tong said "they have died in your stead."

IX. The last great feast of the year is the mid winter 冬至 festival, in the 11th moon. It is a moveable feast, and is reckoned by the Imperial Astronomer.

A curious method for determing the advent of the Tung-chi season, is mentioned as having been anciently practised. Thus, "having carefully closed a room to prevent wind from entering from without, then place a table square with the room. Take a six stop flute and having filled it with ashes of the 葭 (a kind of rush) lay it on the table and when the Tung-chi arrives, the ashes will fly about." This practice does not seem to be followed at present.

I cannot learn that there are any particular customs attached to this feast.

There are many other festivals, but these are the principal ones observed in Canton.

CANTON.

NOTES QUERIES AND REPLIES.

KUNG-FU 工夫.

NOTE 17.—The Chinese have a mode of treating many diseases by various ways of breathing, while the patients are placed in previously determined positions, which vary according to the nature of the disease.

The treatment is called Kung-fu and was practiced by the followers of Laotse who prepared the patients by religious ceremonies for the treatment.

The French Missionaries of Peking have published in their "Memoires Concernant des Chinois, Paris 1779," a chapter on this treatment under the name of "Notice du Cong-fu des Bonzes Tao Se."

Will you kindly furnish answers to the following:

1.—Detailed information on the position and breathing movements.

2.—Whether the followers of the Bonzes Tao Se still exist and practise this treatment.

3.—The titles of Chinese works on this subject. Some works with wood engravings have been published on the subject.

4.—Any other information regarding this mode of treatment.

The above is part of a note addressed to me in 1866 from Edinburgh. Before this I was aware of certain practices of the barbers having a similar object in view.

The question was mixed up in my mind at that time with what I have since described as treating by charms by the use of *fus* and the chanting of prayers—totally distinct from Kung-fu or healing by positions, breathing movements, and various gymnastic exercises. A foreign practitioner in China cannot fail to come across very early in his career, indications of such practices. I have shewn that the practice is neither local, new, wonderful nor hereditary, as Dr P. Smith of Hankow supposed when he inserted a query on the subject in the October RECORDER for 1868 (the

month was incorrectly printed—the page was rightly given.) This was excusable in a foreigner, when a distinguished Chinese Edingburgh graduate in medicine fell into a similar error when in answer to enquiries about the Kung-fu wrote to a well-known German Physician in London, who has published numerous works on the movement treatment and who has applied to me for information,—stating that it represented certain slips of paper printed with some religious sentences which people *eat* in the form of ashes!! and enclosing two such slips of paper.

On receipt of the June RECORDER I referred to the Hongkong Notes and Queries, and observed for the first time that Dr Smith refers there laconically to the Kung-fu "as a species of disciplinary calisthenics, practised by Tauist priest."

I hope in the course of a few months to treat the RECORDER with a few papers illustrative of the Kung-fu, and I hope the above explanation will satisfy any queries on the subject and remove the impression that I have been indebted to some Medical Query or to Notes and Queries for the suggestion which led to those papers.

J. D.

PEKING.

MISSION WORK IN MONGOLIA.

NOTE 18.—As I stated a short time ago, the London Mission has recommenced its Mongolian work, beginning this time from the Chinese side with Peking as a basis. The capital itself is one of the most suitable places for reaching these nomadic tribes in the winter. They come down in thousands to barter, pay tribute, and receive their Imperial allowances and pensions. They are accompanied by their princes and sometimes their wives. The missionary or missionaries (for it is intended to increase the present staff) will therefore work in Peking in the winter and peregrinate on the plateau in summer—a change desirable in every way. The fact that they are arranged in clans and live under their princes and move about from place to place, may thwart missionary operations to some extent. They are a religious people—wholly given up to Buddhism, called Lamaism in Mongolia, but this may prove better than the cold indifference of the Chinese. Successful Medical work among them here has already prepared the way for a warm reception to the foreigner.

Russia is now doing something and it is pleasant to record the growing liberal missionary spirit of the Orthodox church. Upon several occasions, the Archimandrites have applied to the London Mission for copies of the Mongol and Mantchu Bible. The former is the translation of our missionaries Stallybrass and Sevan, the latter the work of a Russian Student. It is pleasant to see these books being turned to good account by the Russian bishops—an apt illustration of casting one's bread upon the waters. I hope in the second part of my paper on the Russian Eclesiastical Mission, (this subject was suggested by Dr. Smith's Orientalism of Russia,) to give a complete list of the principal priests that have adorned the mission here with a list of their works, which may convince some that they have not been inefficient workers in this great field during the century and a half that they have been privileged to live here. These papers will not in the least aid in proving that "Russia is the friend, or, rather, of the kindred of China" nor her *allied* character nor "that she has been making a wide house in her natural home," although, of course many of the tribes of Eastern Siberia, which she now embraces in her all-absorbing policy, are no doubt all more or less descendants of the "Old Tungusic stock."

Whatever may be said of the London missionaries being obliged to give up their work among the Buriats, the works of J. Stuart Mill I am told have always been on sale in the English bookseller's stores in St. Petersburg.

J. D

PEKING.

COMMENCEMENT OF PROTESTANT MISSIONS IN CHIHLI PROVINCE.

NOTE 19.—The Protestant missions, in this province were commenced in the following order; that of the American Board by Rev. Henry Blodget, who arrived at Taku August 19th, 1860, and took up his residence in Tientsin November 8th of the same year; that of the English Methodist New Connection, by Rev. John Innocent, who arrived in Tientsin April 4th 1861; that of the London Mission Society by Rev. Joseph Edkins who arrived in Tientsin May 17th 1861; that of the English Church Mission Society by Rev. John S. Burdon, who arrived in Peking May 13th 1862; that of the American Episcopal Church, by Rev J. Schereschewsky, who arrived in Peking July 20th 1862; that of the American Presbyterian Church by Rev. W. A. P. Martin D. D. who arrived in Peking in July or August 1863; that of the American Board at Kalgan; by Rev. John T. Gulick in 1865, that of the American Episcopal Methodist Church by Rev. L. N. Wheeler, who arrived in Peking March 11th 1869; and that of the Woman's Mission Board by Mrs. Bonney and Miss. Douw, who arrived in Peking April 15th 1869.

GEOGRAPHICAL GLEANINGS.

NOTE 20. The name 休屠 Hiu-ch'u, applied to a marsh in 鎮番縣 *Chin-fan-hien*, department of 梁州 *Liang-chau*, (Kansuh), is a trace of the Huns or 匈奴 *Huing-nu*.

This Hiu-ch'u was a regal title of the Hiung-nu.

烏孫 *Wu-sun*, a country which compelled the marriage of a daughter of one of the Han emperors to its Hunnish sovereign, included Turfan, portions of Kansuh, and some uncertain district in the west, called 後庭 *Hau-ting*.

梁州 *Liang-chau*, having included, in the time of the Great Yü, the whole of Si-ch'uen province, the latter is sometimes called *Liang*. Si-ch'uen salt is often called 梁鹽 *Liang-yen*.

東口 *Tung-k'au*, is a name of 張家口 *Chang-kia-k'au*, or the Kalgan Gate, the most easterly in the Great Wall.

牢山 *Lau-shan*, is a name of a place in the country of the 哀牢夷 *Ngai-lau-i*, a tribe of the Laos in the south.

阿丹 *O-tan*, is the name of a country which yields the 羚羊角 *Ling-yang-koh*, or horn of the Antelope gutturasa. It is also the Mahomedan transliteration of the name of Adam.

F. P. S.

BURYING STRAW EFFIGIES WITH THE DEAD.

NOTE 21.—There is a curious trace of the old practice of burning 芻靈, or straw effigies with the dead, mentioned in the second book of the *Li-ki*, or "Book of Rites," still met with in this neighbourhood.

At the burial of children a wisp of straw is invariably burnt. In the absence of any better explanation of this of the custom, I am disposed to refer it to the above mentioned observance. It may be worth while to add that the bodies of live-born female children, afterwards deceased, are buried decently. The cases in which persons have seen corpses of children, female and male partly devoured by dogs, and have run away with strong convictions upon the subject of infanticide, are instances of still-born children. These untimely things are simply wrapped up in a mat, and carelessly interred, or thrown into water.

The latter practice is invariably adopted in Hankow, in the cases of dead illegitimate children.

Certain retailers of sweets, who go about the streets at night, and are well known by the sound of their gongs, undertake to make away with these unfortunates for a "consideration."

One of their baskets invariably contains sundry wrappings, placed underneath the

wooden tray of lozenges, for the convenience of such profitable undertakings.

To return to the practice of placing this wisp of straw, called 烟包, *Yen-pau*, upon the graves of children. It is done for three days following the interment, in the cases of children held in much regard. It is done at night, when the child's spirit, supposed to be lonely, is called after, and the wisp is burnt. The practice is called 做伴, *Tsò-pwan*, "to give it a companion." Here is something touching in the rite, although it may be wrong, according to our theological ideas.

F, PORTER SMITH.

HANKOW.

THE ROADS TO THE WESTERN SEA 西海 FROM CHINA: THE NORTHEN ROAD.

NOTE 22.—The Western Sea is the sea most frequently mentioned by ancient Chinese geographers, and it is absolutely requisite for the better understanding of the actual situation of the countries said to have been situated on or near its shores, that we should know what sea the Chinese really meant by the Western sea.

I gave in my paper concerning Tiao-chih a list of the localities usually assigned to it.

I have while studying the subject come across the following in the [1] She-wei, which I hope may be of service to the cause in hand.

"To reach the Western sea from the city of [2] Tun-hwang the present [3] Sha-chow in Kan-shu, there were three roads viz. the Northern, the Central and the Southern Road."

By the Northern Road one reached the Western sea by way of [4] Fuh-lin; by the Central road one reached the Western sea by way of [5] Persia; and by the Southern road one reached the Western sea by way of [6] Northern India.

What countries had to be traversed by the Northern road to reach Fuh-lin?

From Tun-hwang the present Sha-chow in Kan-suh, one wended his way to [7] E-wu th present Hamil, thence past [8] Lake Barkoul into the dominion of the [9] T'eih-le Turks, and crossing through their country one came to a river flowing to the Northwards, probably the Oxus or Jihon, which on being crossed one entered the kingdom of Fuh-lin, through which the Western sea was reached.

To shew that the Fuh-lin Si-hai was the same as the Poszu, the Persian and the Polomun Indian Si-hai, Western sea, I beg to submit for discussion the Chinese text.

發自敦煌至於西海凡爲三道各有疆帶, which translated reads as follows:—

"Starting from Tun-hwang to reach the Western sea, there were in all three roads each of which had its limits, and boundaries."

By the term Western sea herein employed, I understand one and the self same sea.

To get this point settled will do much to clear up many geographical difficulties.

For example, Tiao-chih, the key stone of kingdoms, was on the Western sea. This Western sea was not Lake Kokonor, was not Lake Balkiel was not the Caspian sea, and most certainly was not the Mediterranean. It was either the Persian gulph, the Arabian sea, or Indian Ocean.

An agreement among learned men as to which of these seas Tiao-chih was situated on, will be of great service to geography, and history.

Before putting a query concerning the situation of the Fuh-lin Western sea, it will I think not be out of place to first say a word about the T'ieh-le tribe of the Turks, through whose dominions it was requisite to travel before reaching this sea. Klaproth in his "Tableaux historiquesde l'Asie" page 127 speaks of them as follows:

"Vers le milieu du VI. siècle, la partie occidentale de la nation des Kao-tchhe avait son campement principal à l'ouest du lac si hai, ou Balk hach, ecle s'appelait Tchby le, ou Thie-le. Ce nom devint aussi celui de toute la nation. On trouve dans le tableau ethnographique des peuples de l'interieur de d'Asia à l'article dchhle, la list des toutes les hordes qui composèrent la nation Kao-tchhe, et on y voit que dans le VII. siècle les plus occidentaux atteignirent les frontières de l'empire romain, tandis que ceux qui habitaient le plus à l'orient avoisinaient les rivières qui par leur reunion forment l'amour.

QUERIES.

QUERY 34.—I am of opinion that the western sea reached by this Northern road through Fuh-lin was the Persian gulph. Can my view be supported?

In the Nien-yi-shih-yo-pien I find the following sentence which likewise makes Fuh-lin situated upon the Western sea:—

拂菻即大秦也居西海上

GEO. PHILLIPS.

[1] 見史緯隋書裴矩傳卷一百六十五第三十七頁.
[2] 敦煌 [3] 沙州 [4] 拂菻 [5] 波斯 [6] 北婆羅門 [7] 伊吾 [8] 蒲類海 [9] 鐵勒部突厥.

QUERY. 35. —*The nations or countries Tributary to China:*—Which are they? Some of the Chinese at Foochow include India and Japan among them. Will some one supply a note or article on this subject,—mentioning if there be any such, the nations that were once but are not now tributary? And another note, or article mentioning what articles are expected as tribute from each tributary country and how often?

EDITOR.

QUERY 36.—What mandarins, if any, have been removed from office for hostility to or open rupture with foreigners during the last ten or twenty years? Has their apparent degradation been their promotion elsewhere? This has become so proverbial of late years in the public prints that it would be interesting to have a list of such drawn from the red book.

X. Y. Z.

REPLIES.

Replies to Queries 17 *to* 20, *on page* 53.

17.—Paul Siu's name was 徐光啟. His official name was 文定.

18.—He was born in Shanghai city, near the South gate. The *house in* which he was born is still standing and is occupied by a descendant called 徐文瀛; from whom, through a third party, the writer gets his information.

19.—His father-in-law's surname was 吳.

20. I am informed that he had sons, but no daughter. This may be the case, but the Chinese would esteem Candida less, and forget her sooner, than the Christians did.

徐文瀛 says that his ancestor did not formally embrace Christianity; he merely informed the Emperor of the good doctrines which Ricci taught. When Siu fell sick, Ricci accompanied him to Shanghai, where he died. Ricci continued to reside there, and preach, for some time after, and his first convert's name was 艾. None of Siu's family were Christians, nor were there any among his descendants for 3 or 4 generations. After his death, the Emperor 崇禎 caused a 祠堂 to be erected to his memory not far from the house where he was born, in which there is the memorial tablet usual in places of the kind, and his descendants go there every year to worship. Outside this building is the following inscription: 明相國徐文定公祠. There is also a 牌坊 erected to him, near the same place.

J. B.

SHANGHAI, 30th August, 1870.

Reply to Query No. 8, *on page* 53.—In a recent as yet unpublished document of Tsĕng-kuo-fan, relating to the Tientsin Massacre—he says "K'ang-hi was the patron of Christianity." In the writings of the Jesuits and others, reference is frequently made to the favor with which K'ang-hi viewed the missionaries. They enjoyed many privileges. They were allowed access to the palace and his person—approved as interpreters to Embassies, were employed in various offices of the state and received while living various honours and had others conferred upon them after death. He (K'ang-hi) entered into their disputes about ancestral worship and sought to harmonize the parties by making a compromise. He excused himself often for not joining the Christian religion, by saying, that he worshipped the same God and that a change of religion might disturb the peace of the Empire. On Christmas day 1720 he sent one of his chief eunuchs to the Nan-tăng with orders that prayers should be offered for him. The pupils who carried on their studies under the Jesuits were obliged by the Emperor to go on Sundays and holidays to the churches. This it is said greatly displeased the Buddhist priests. No other Chinese Emperor has ever shown such consideration for missionaries and foreigners, as to receive them at court—give them places of honour close to the dragon throne and employ them as artizans to teach him and his subjects Western science.

A. B. C.

CORRESPONDENCE.

OUTBREAK AT FATSHAN.

To the Editor of the Recorder:—

A sudden and violent manifestation of the ill will which many of the Chinese bear towards those who profess the Christian religion has recently occurred at Fatshan.

In that city, for some three years past, the native converts, connected with the London Mission in Hongkong and Canton, have sustained a mission station, and a church of more than fifty members has been gathered. With a perseverance and energy worthy of all praise, the native Christians had succeeded in erecting a large chapel, capable of seating five or six hundred people, and at an expense of nearly $2,000,—of which not a single dollar had been paid by foreigners. This chapel was opened with appropriate services on the 21st of September. Rev. J. Chalmers conducted these services, and left for Canton at 3 o'clock P. M. without anticipating any disturbance. At 6 o'clock that evening the chapel was attacked, everything movable stolen, the building fired and burned to the ground. Fire engines came and played on the adjoining buildings, allowing nothing but the chapel to burn.

The native Christians, of whom 40 or 50 were in the building at the time, escaped by means of a ladder with no injury beyond some slight bruises. Many of them came to Canton and they are still in much fear.

In answer to the application of the native converts and a representation made by the English missionaries, the English Consul at Canton promptly brought the matter before the Governor General who has promised to have the chapel rebuilt and restitution made for the stolen property.

In this connection I may also mention that a satisfactory settlement has been made in reference to the chapel which was destroyed at Tung Kun in March. Ample restitution has been made for the property destroyed and Mr. and Mrs. Knacken have taken up their residence there, with a feeling of security, under the protection which has been guaranteed by the Chinese Authorities.

We are fortunate here in that the Governor General is favorably disposed towards foreigners and desirous of putting down disturbances, so that notwithstanding the unsettled state of feeling in the country, we have not up to this time had reason to have any serious apprehensions in regard to our personal safety.

CANTON.

H. V. NOYES.

LETTER FROM HANKOW.

To the Editor of the Chinese Recorder:—

Several changes have occurred in this neighbourhood in a missionary point of view. The Rev. Griffith John and his wife, with their daughter, left Hankow, or rather Wuchang, soon after the death of their last infant, in June, for some stay in England. The very sad death of one of the most interesting members of that large band of faithful woman, who have nobly followed their husbands to China, occurred at the Wesleyan Mission in this town in July. This is, we have been given to understand, the first death which has occurred in the Central China District of the English Wesleyan Missionary Society.

The fourth child of the Rev. E. and Mrs. Bryant died after a very painfully protracted illness during this summer. The Rev. F. P. Napier broken down by two separate attacks of dysentery, finds it necessary to return home, at least for the present.

Dr. Shearer has dissolved his connection with the London Missionary Society, and is now living at Kiukiang, partly engaged in private practice, and partly connected with Medical Mission Work. The American Protestant Episcopal Mission has now fairly established itself in the City of Wu-chang. The Reverends S. Hoyt and W. J. Boone of this mission have moved their families into new residences, just built within the city. The new Wesleyan premises, in the principal street of the city of Wu-chang, consisting of a large block of residentiary buildings, are now finished. A chapel had previously been located on the street, with a small dispensary adjoining.

The London Missionary Society has secured an eligible piece of ground inside the city, in addition to their former property, and it is intended that a new chapel shall be at once commenced on this secured plot.

There are still two Medical Missionaries in Hankow, for we have forgotten to mention the arrival of Dr. E. P. Hardey, of the English Wesleyan Missionary Society, in May last. He will take the place of Dr. Porter Smith of the same mission, who leaves Hankow in December 1870 we believe.

HANKOW.

FRIENDLY CRITICISM.

To the Editor of the Chinese Recorder:—

Your correspondents "*S.—F.—*" and "*J—S.*" are doing the RECORDER a great injury in the eyes of Christians. "*S.—F.—*" especially should consider the RECORDER is a medium for argument, but not for sneers. The remarks of "*J.—S.*" about the opium "twaddle" grieve Christians and gladden the hearts of evil-doers, and passing as they do without a word of disapprobation from you will be regarded as having your imprimatur.* —Do not think I am needlessly fastidious.— If others do not tell you the same thing, it is not because they do not think it. Already evil has been done and you will soon discover it.

Yours truly,

FRIEND.

Nov. 15th.

BIRTH.

At Peking, November 2nd 1870, the wife of Rev. Mr. WILLING of the Am. Board, of a son.

ERRATA.—Page 142, 2nd col. 7th line, from top, after "of a," insert, "feather flock together." Make "such" in seventh line commence with a capital S.

WILLIAMSON'S JOURNEYS.†

BY THE EDITOR.

Mr. Williamson in his preface remarks that he hopes this book will be looked upon, not as the offspring of any ambition for authorship, but as the result of a sense of duty. He felt it obligatory upon him to leave a permanent record of the observations he had made in various parts of Northern China and Adjacent countries especially on the North of China. His many friends in China were anxious he should make such a record, and we are sure they will be pleased and instructed by a perusal of these volumes.

An account of Peking from the pen of Rev. J. Edkins, resident at the Chinese Capital is found in the 2nd volume The Valuable Narrative of Mr. Oxenham, relating to his journey from Shanghai to Hankow is appended. The Letter-press from p. 250 to 341 in 1st vol. is by Rev. Jonathan Lees of Tientsin, describing a journey of great length and importance made in company with the author in 1867 from Peking to Si-nan-fu. These all add to the value and interest of the work.

We notice that his Preface bears date June 13th, eight days before the memorable Massacre at Tientsin. In regard to the feelings entertained by people and officials in China towards foreigners he remarks: (preface 7th page.)

"It is true that the Mandarins have been much less civil towards foreigners during the last year; that one premeditated and unprovoked attack near Tientsin resulting in the death of a foreigner" (the brother of the Author) "has been permitted; that two or three serious acts of persecution have been perpetrated; and that alarming rumors, pointing to the expulsion of foreigners from Peking and other places have been spread far and wide; but these things have occurred in consequences of the ultra-liberal policy of our Government, and especially of that outburst of hostile criticism in the spring of 1869 on the part of our officials and leading politicians and writers at home—all of which was duly communicated to the Chinese authorities, leading them to believe either that we were shorn of our strength, or had lost all interest in our countrymen in China."

We think that it would be difficult to show that the leading Western Governments having treaties with China, are not to a great extent responsible for the state of things which made the bloody butchery of the 21st of June possible—in which responsibility we do not exclude those Western Journals and Missionary Societies and public writers of those nations that upheld

[* As has been repeatedly published in this Journal since he took the charge of it, "*The Editor does not hold himself responsible for the sentiments of articles inserted in the Recorder.*" And not holding himself responsible, he decidedly objects to others holding him responsible for the opinions expressed in papers not prepared by himself. Ed. Ch. Rec.]

† JOURNEYS IN NORTH CHINA, MANCHURIA, AND EASTERN MONGOLIA: WITH SOME ACCOUNT OF COREA. By the Rev. Alexander Williamson, B. A., Agent of the National Bible Society of Scotland. With Illustrations and two maps. In two volumes p.p. 444-2. London: Smith Elder & Co. 15 Waterloo Place, 1870.

the views of the late Chinese Embassy so called—notwithstanding the remonstrances of Western Officials resident in China, its public journals, and its several scores of Missionaries that almost without exception demurred against those views, as untrue, illusory and mischievous.

Perhaps we cannot point out the character of this work better than by glancing at its contents as indicated by the headings of its 35 chapters, which are as follows:—

Introductory observations bearing on the Present and the Future of China: Barriers in the way of progress in China: Receptivity of the Chinese: The Country and its Government; Civilisation and means of Intercommunication: The Province of Shan-tung: The Province of Chih-li: The Province of Shan-si: Provinces of Shen-si, Kan-su, and Ho-nan: The Terrace Deposite in North China: Journey around the Shan-tung Promontory: From Peking to Chefoo, via Grand Canal, and the country of Confucius and Mencius: Journey through the Provinces of Chih-li, Shan-si, and a Portion of Shen-si and Ho-nam, in 5 chapters: *Journey through the Southern and Central Portions of Shan-tung: Inner or Eastern Mongolia: Southern Manchuria: Kirin or Central Manchuria: Mr. Meadows on the History of the Manchus: Journey from Peking through Inner Mongolia viâ Gehol, Lama-miau, and Kalgan*, in 3 chapters: *Journey from Che-foo to Peking viâ Newchuang: Journeys thro gh Southern and South-Eastern Manchuria: Journey through the North Western Portion of Southern Manchuria, Eastern Mongolia, and Central and Northern Manchuria*, in 4 chapters: *Journey through Shan-tung and Keang-nan to Nankin and Shanghai: Corea: Peking. Four appendices occupying nearly 50 pages.*

Our limited space only permits as to quote the brief visit made by Messrs. Williamson and Lees, to the Nestorian Tablet at Si-nan-fu (1st vol. page 380). Their visit derives special interest from the circumstance that, as far as we are aware, no other Protestants ever saw that Tablet. While describing their visit to a famous museum called "Forest of Tablet," Mr. Lees' says.

"They informed us that the Nestorian Tablet was still extant among the ruins of a temple called Ching-tung outside the West gate. Resolving to revisit this museum next day and purchase a few of their Rubbings, we returned to the inn, and then went to try and find the famous Tablet. Gaining the Western suburbs, we came on the ruins of a Buddhist monastery; an old priest said, "This is not your temple, it is *there*," pointing to a field of devastation away to the southeast. Passing through a field of wheat, and leaping over a demolished wall, we entered. Here, to our joy, I found the tablet, recognizing it from the facsimile which I had at home, bought from book-hawkers. There it stood perfect with not a scratch on it, as represented in the annexed plate, in a brick enclosure facing the south, amid heaps of stones, bricks and rubbish on all sides. The preserving care of a wise Providence was the first thought in our minds, for this tablet not only enunciates all the leading doctrines of our holy religion, but is a most important witness in favor of our faith in opposition both to the heathen and the Romanist, as it shows that the Protestant form of Christianity is not of yesterday. We examined it as carefully as our time would permit, for the sun was fast descending, and we were in dread of being shut out of the city. The Syriac on the sides was not seen, but we found Syriac at the foot: very likely that on the sides was now built in. On the left side of the tablet a small portion of the edge of the stone is exposed, bearing an inscription to the effect that in the 9th year of Hien-fung (*viz*, 1859) one thousand and sixty nine years after its erection, a man named Han-tai-wha from Woo-lin, had come to visit it and had found the characters and ornamentation perfect, and that he had rebuilt the brick covering in which it stood. He then exclaims, Alas, that my friend Woo-tze-mi, was not with me, that he might also have seen it. On this account I am very sorry."

"The inscription on the tablet is too long for insertion here. We give the concluding words, which are as follows:—This tablet was erected A. D. 781, in the second year of Kien-chung, the ninth Emperor of the Tang dynasty, on the seventh day of the first moon, Ning-shu, priest, being special law-lord and preacher to those of this illustrious religion throughout the regions of the east."

"For a full account of it—and a triumphant vindication of its authenticity—the reader may consult Mr. Wylie's most elaborate and scholarly translation and commentary first published in the *North China*

Herald. See also William's *Middle Kingdom* Vol. ii p.p. 291-7."

Three engravings add to the valne of the description, called respectively, *The Nestorian Tablet*, *Head of Nestorian Tablet*, and *Facsimile of Rubbing of the Nestorian cross.*

We are sorry we cannot state the price at which those interesting volumes are sold in China. We hope the work will have a large sale in all the ports of China, especially in the Northern portion of the Empire. Every foreign resident in China, and particularly every visitor and traveller in China from abroad should not be without them.

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History*, and *Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies.* The numbers average at least 48 pages. Single copies $2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR OCTOBER 1870, BY A. W. C. R.

	THERMOMETER.								BAROMETER.		REMARKS.*
			9.30 A.M.			3.30 P.M.					
	Max.	Min.	Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.	9.30 A.M.	3.30 P.M.	
1	89.5	75	83.5	79	9	82.5	79	7	30.135	30.035	F. ra. C. p.m. T. and S.
2	87	73	81	78	5.5	83	76.5	13	195	168	F. ra. C. p.m. C.
3	83.5	71	78.5	72.5	12	77.5	71.5	12	385	355	F.
4	82	67.5	76	69.5	12.5	81.5	71	20.5	480	350	F.
5	84	72	79.5	72.5	14	84	72	24	410	310	F.
6	78.5	73	76.5	71	11	...	...	...	410	.....	C. and S.
7	75	69.5	74	70	7.5	73.5	70.5	6	430	360	R.
8	75	69	73	69.5	9	75	69.5	10.5	405	330	C. and R.
9	72.5	66	71	67.5	6.5	72	67	9	485	415	C. and R.
10	76	66.5	72	65.5	12.5	76	68	19.5	485	385	C.
11	81	67	77	67.5	18.5	80	70	20.5	455	345	C.
12	80	64.5	72.5	63	19	77	66	23	445	290	F.
13	78	61	72	62.5	19	74	62	24	480	380	F.
14	77	59.5	74	63	21.5	72	64	16	515	460	F.
15	78	62	70	61.5	17	75	63.5	23	560	440	F.
16	77.5	63	...	...	...	...	...	...	.....	.....	F.
17	76.5	63	71.5	63	16.5	73	64	20	560	435	F.
18	76	59	69	63	12	...	...	...	520	.....	F.
19	78	58.5	68.5	62.5	12	75	62	26	565	480	F.
20	78	55.5	69.5	61.5	16	77	64	26	635	530	F.
21	79	62	72	64.5	15.5	77	68	18	605	430	F.
22	82	62	74	67	13.5	79	70.5	17	535	385	F. p.m. C.
23	80	65.5	75	67.5	15	77	71.5	10.5	485	400	C.
24	85.5	68.5	76.5	73	7.5	83	75	16.5	470	335	C. after F.
25	86.5	68	77	72	9.5	79.5	73.5	12	470	360	F. p.m. C.
26	83.5	68	79	71	16	82	73	18	475	335	F.
27	83.5	91.5	78	72	12	83	72	21.5	430	325	C.
28	85	73	80	72	16.5	...	...	...	410	.....	F. ra. C.
29	...	...	...	...	...	...	...	...	.....	.....	R.
30	...	...	...	...	...	...	...	...	.....	.....	R.
31	...	...	...	...	...	...	...	...	.....	.....	R.

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

EDITORIAL NOTICES TO CONTRIBUTORS AND SUBSCRIBERS.

—To our Contributors: Should there be a great amount of original matter on hand, we cannot publish long articles, exceeding 4 or 5 pages at the most, in one No. of Recorder, on Recorder account. If they exceed that length, they must be divided into two or more parts, unless the Authors accede to the following arrangement: We will print 4 or 5 pages without extra charge and include them in the 28 pages to which the Recorder is at present limited:—the balance of the article to be published at an expense to the Author at the rate of $1.25 per page increasing the size of the Recorder by 2, 4, 6 or 8 more pages according to the length of the article. The article or the part supplied will of course be published, as a whole, according to this plan. Authors on sending manuscripts are expected to state definitely if they wish their article published as a whole on the above terms for the *excess* of 4 or 5 pages provided it exceeds that length. If not, it will be divided into two or more parts according to its length, and appear without expense to the author, in successive numbers. If they are willing to pay at the rate of $1.25 for the excess of 4 or 5 pages, it will appear in one number, unless the article be very long indeed. This plan is made solely in view of the article becoming a part of the contents of the Recorder and to accommodate the Contributors to the Recorder only. The price $1.25 per page is exceedingly cheap, as it includes setting the type, proof reading, and the paper on which it is printed for the whole edition. The expense of the Recorder to the Editor is more than two times greater per page than the sum mentioned.

This plan, if generously adopted by some who supply long articles, would obviate any necessity of increasing the regular size of the Recorder. If the Recorder is enlarged, the price must be increased; *which would result in diminishing the number of Subscribers.* In other words the labors of the Editor would be increased, but the receipts would be diminished, both of which results must be carefully guarded against.

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To Subscribers in Hongkong and Shanghai: We propose to send their copies for 4th volume, commencing next June, through the established British Post Office, and therefore to charge at the rate of $2.25 for each subscription. The present system of sending the Recorder to Agents who distribute them is found to entail *at the above ports* an amount of care, labor and responsibility too great to be longer expected. It is enough for the agent to receive the names of subscribers, collect and remit subscriptions.

To all our Subscribers in China, Siam and Japan: We have been by several friends of the Recorder, severely censured for the custom handed down from our predecessor, for requiring at the beginning of a new volume that our agents at the different ports should solicit a *renewal* of subscriptions. It is, say our Critics, the invariable rule for Editors to continue sending their paper to all their subscribers, until they, (the subscribers,) distinctly notify their wish to discontinue. We have accordingly been persuaded to try for the 4th volume the following course:

☞ *The Recorder for 4th vol. commencing next June, will continue to be sent to those subscribers in Siam, Japan and China, (including Hongkong,) who do not previously notify us either through our agents or directly by letter that they wish the Recorder discontinued.*

N. B.—Gentlemen in China who now send copies of the Recorder to parties in England, United States, France, Germany, &c. should inform our Agents *before the commencement of the 4th Volume*, if they wish their subscriptions continued.

New Subscriptions, (which should always commence with the volume,) received any time.

To Subscribers living in the United States, Great Britain, Germany and France. We especially request that all those Subscribers who wish the Chinese Recorder for the 4th volume (to begin June 1871) to be sent to them will at once signify their wish for such a continuance (if they have not already done so) either to our agents in those countries or to the Editor himself. We are glad to state that some of our Subscribers living over the Ocean have expressly and emphatically signified their desire that their subscriptions should be continued. On account of the great distance, it is very desirable that this matter should be promptly attended to.

Our Agents in the above mentioned countries are requested to attend to this subject and send on the result so that word shall reach the Editor at the latest in May next. The distance renders such a course highly important.